CONSTITUTION

AND

DISCIPLINE

OF THE

Methodist Protestant CHURCH

REVISED BY

GENERAL CONFERENCE of 1928

See page 60 Discipline
"The Pastor SHALL provide the Person a copy of our Church Discipline."

CERTIFICATE OF ADMISSION

TO THE

Methodist Protestant Church

On the _____ day of

_____ 19____

_____

was admitted to membership in the **Methodist Protestant Church.** Signed in behalf of the

_____Church, by

_____ Pastor.

Dear _____:

You have been loved, redeemed and regenerated by God, the Father, Son and Holy Ghost. On profession of faith and consecration to the service of God, you have been honored by admission to membership in the **Methodist Protestant Church.** You should daily study your Bible, and make yourself acquainted with the little book you now hold in your hand. Determine that you will be two things—in the order in which they are herein named:

1st. I will be an intelligent Christian.

2d. I will be an intelligent member of the Methodist Protestant Church.

CONSTITUTION AND DISCIPLINE

OF THE

Methodist Protestant Church

Revised by General Conference
of 1908

("Here the pastor in the name of the Church, will give the right hand of fellowship, after which he shall present the person a copy of our Church Discipline.") See Ritual.

The Board of Publication of the
Methodist Protestant Church

Baltimore
T. R. WOODFORD
Agent

∴

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Historical Sketch

of the Origin of the

Methodist Protestant Church

BY T. H. LEWIS.

The Methodist Protestant Church instituted in 1828 and organized under its present title in 1830, traces its origin through the Methodist Episcopal Church, back to that Evangelical Reformation begun in England by John and Charles Wesley, of Oxford University, and Presbyters of the Church of England.

RISE OF METHODISM.

The rise of Methodism is described by Mr. John Wesley as follows: "In 1729, two young men reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737, they saw holiness comes by faith. They saw likewise that men are justified before they are sanctified; but still holiness was their point. God then thrust them out, utterly against their will, to raise a holy people.

"In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and

earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads.

"That we might have more time for this great work I appointed a day when they might all come together, which, from thenceforward, they did every week, namely, on Thursday in the evening. To these, and as many more as desired to join them (for their number increased daily), I gave those advices from time to time, which I judged most needful to them, and we always concluded our meeting with prayer suited to their several necessities.

"This was the rise of the United Society, first in London and then in other places. Such a society is no other than a company of men having the form and seeking the power of Godliness, united in order to pray together; to receive the word of exhortation, and to watch over one another in love; that they may help each other to work out their own salvation."

GROWTH AND ORGANIZATION IN AMERICA.

John and Charles Wesley came to America in 1736 and remained nearly two years, but this was before the Methodist movement had taken definite shape even in their own minds, and their labors here were without practical result.

Methodism began in America with the coming of Philip Embury, of Ireland, to New York City, and of Robert Strawbridge,

of Ireland, to Frederick county, Maryland, in 1766. In 1769 Mr. Wesley sent Richard Boardman and Joseph Pilmoor, and in 1771, Francis Asbury and Richard Wright.

These and others traveled constantly and labored so abundantly that in 1784, although the work had been seriously interrupted by the Revolutionary War, the number of traveling preachers in America was about eighty, and of members about fifteen thousand.

Up to this time no Methodist Church had been organized. Methodist preachers and members of Methodist societies in America, as in England, were mostly members of the Church of England. But as this church ceased to exist in America it became necessary to organize the Methodists into a church, for they were as sheep having no shepherd.

Mr. Wesley, although refusing to the last to consent to a separation from the Church in England, saw the necessity in America and gave his consent in the following words: "As our American brethren are now totally disentangled both from the State and the English hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely set them free."

The letter containing this permission was sent over by Dr. Thomas Coke, he and Francis Asbury being designated Joint Superintendents over the work in America.

Accordingly, on Dr. Coke's arrival, a conference of the traveling preachers was called to meet in Baltimore, Maryland, in December, 1784. About sixty were present, who proceeded to organize an independent church under the title of "The Methodist Episcopal Church," and to elect Thomas Coke and Francis Asbury Bishops.

The church thus organized was peculiar in several respects, but its most remarkable feature was that the unlimited exercise of the legislative, executive and judicial powers of the church were vested by these traveling preachers in themselves and their successors, to the entire exclusion of all the members of the church, no provision being made for any layman to vote, as such and directly, upon any question in any church meeting.

This fact explains the origin of the Methodist Protestant Church, and fixes its date as well. For, although some forty years intervened before the Methodist Protestant Church emerged into historical fact, yet Methodists began to protest against the kind of government established in 1784 almost before the Conference adjourned, and the protest gathered volume and intensity with every succeeding Conference. In ten years it resulted in a secession on the question of giving preachers an appeal from the stationing authority. In twenty years it produced a delegated General Conference with restrictions upon the legislative power; and in thirty-six years it grew into an overwhelming, although ineffective, majority of the General Conference in favor of electing presiding elders by the annual Conferences.

ORIGIN OF THE METHODIST PROTESTANT CHURCH.

The particular protest made by those who finally organized the Methodist Protestant Church was aimed at the feature of the government which was regarded as the real cause of all the dissatisfaction among Methodists, viz., the exclusion of laymen from the councils of the Church, and withholding from them the right of suffrage.

After years of desultory discussion of this point, William S. Stockton, a layman, of Philadelphia, Pa., began, in 1821, the publication of a periodical called the "Wesleyan Repository," which was intended to provide a medium for the more formal examination of what began to be called "the mutual rights of the ministry and laity," and also to spread abroad the views of leading ministers and laymen on this subject.

This publication was superseded in 1824 by "The Mutual Rights of Ministers and Members of the Methodist Episcopal Church," published at Baltimore, Maryland, with the same general object in view. A large number of pamphlets, also, privately printed, contributed to the stream of discussion which continued to spread over the Church.

PETITION.

When the General Conference of the Methodist Episcopal Church met in 1824, a large number of petitions were presented, praying a representation of ministers and laymen in the law-making department, but

no change was promised, and the only answer vouchsafed was: "If by 'rights and privileges' it is intended to signify something foreign from the institutions of the Church as we received them from our fathers, pardon us if we know no such rights; if we do not comprehend such privileges."

Immediately after the close of the General Conference, a meeting was held, composed of distinguished members of the Conference, and others from different parts of the country, to consider whether it were advisable to continue efforts for the reform. It was decided to recommend to reformers everywhere to organize themselves into societies "in order to ascertain the number of persons in the Methodist Episcopal Church friendly to a change in her government." These were called Union Societies, and their whole object was so to unite the Reformers as to present to the next General Conference a petition which would obviate the objection made against the appeals to the Conference of 1824; that they were so various and conflicting in their aims, it was impossible to discover what they wanted, or who wanted them.

In November, 1827, a General Convention was held in Baltimore, composed of one hundred delegates representing Reformers in seven States, by whom a Memorial was prepared to be presented to the ensuing General Conference, praying for the admission of laymen into the legislative councils of the Church.

The General Conference, after deliberating three whole weeks in committee upon

the Memorial, not only denied the necessity or justice of the change proposed, but extended the claim for the exclusive right of ministers to legislate for the Church beyond what had ever been attempted before: "The great Head of the Church Himself has imposed on us the duty of preaching the Gospel; of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost in these respects has made us overseers. Of these also, namely, of Gospel doctrines, ordinances, and moral discipline, we do believe that the divinely instituted ministry are the divinely authorized expounders; and that the duty of maintaining them in their purity, and of not permitting our ministrations in these respects to be authoritatively controlled by others, does rest upon us with the force of a moral obligation."

EXPULSION.

The resources of peaceable reform would thus seem to have been exhausted! But it is probable that the Protestants would have continued discussion and petition indefinitely, had they been permitted. It is certain that they professed again and again their loyalty to the Church, and their strong desire to remain in its communion. But this they were not allowed to do. Immediately after the "Mutual Rights" began to be circulated, and Union Societies began to be formed, members of the Church in various sections of the country were threatened by their pastors with expulsion unless they would cease to read the "Mutual Rights" and withdraw from the Union Societies.

When they were brought to trial and insisted on being informed what law of the Church or of the Bible they had violated, they were referred to a clause of one of the "General Rules" of John and Charles Wesley, which forbids "speaking evil of Magistrates or of Ministers," yet it should have been well known that by "Ministers" Mr. Wesley meant Ministers of State, and not clergymen—and to a regulation of the General Conference forbidding "inveighing against either our Doctrines or Discipline," which the General Conference itself declared admitted of no other construction than "the sense of un-Christian railing and violence."

One Annual Conference went a step further, and replied through its presiding bishop to the demand of an accused minister to know what law of the Discipline he had violated, that "An Annual Conference has authority to make rules and regulations for its own members."

These facts would seem to show that the majority were not careful to find the violated law. They had an occasion and they had the power. Their determination was voiced by one of their leaders as follows: "You publish the 'Mutual Rights' and say you will not discontinue that publication. You also say you will not withdraw from the Methodist Episcopal Church. Now we are reduced to one of two alternatives, either to let you remain members of the Church and go on peaceably publishing the 'Mutual Rights' by which you agitate the Church, or expel you. We have come to

the determination to take the latter alternative, and expel you."

It seems difficult to believe, but it is the literal fact of history, that this ruthless determination was rigorously executed. In North Carolina, Tennessee, Virginia, Maryland, Pennsylvania, Ohio, and the District of Columbia, able and efficient ministers, prominent and devoted laymen, men who lived blameless and pious lives and against whom no charge of heresy or immoral conduct could be brought, were excommunicated because they read and recommended to their friends a religious newspaper, in whose columns it was argued that laymen ought to be admitted into the councils of the Church.

The immediate effect of these expulsions was to convince Reformers that there was no hope of obtaining any change in the government, and they began to withdraw in considerable numbers in various parts of the country, both as a mark of their sympathy with their persecuted brethren, and as their final protest against a power that struck but would not hear.

ORGANIZATION.

As for the expelled and their friends, nothing remained but to form a new Church. They were Methodists, and the only Methodist Church in existence had cast them out. They had no controversy with Methodism, for its doctrines and spirit and experience were their joy and their crown. But because they did not believe it was necessary for the lovely and free spirit of

Methodism to be cast in the mold of absolutism, and because they could not consent to the suppression of free speech in behalf of free suffrage, they sorrowfully took up the task of organizing a new Church, which should hold fast to all the distinctive features of Methodism, and at the same time ally it to all the great heritage which Protestantism had bequeathed to the world; which two ideas they sought to express in its name.

Reformers throughout the country were invited to send delegates to a convention to meet in Baltimore, November 12th, 1828. This convention effected a provisional organization under the title of "The Associated Methodist Churches," adopted Articles of Association covering the main features of a church to serve until a Constitution could be matured, and called another convention to meet in 1830.

Meanwhile local churches were gathered, and annual conferences organized; and when the General Conference met in St. John's Church, Baltimore, Maryland, November 2d, 1830, fourteen Annual Conferences were represented by one hundred and fourteen delegates.

The title "Methodist Protestant Church" was substituted for the former title, and the Constitution and Discipline adopted substantially as it still remains.

And so at last the long controversy was closed. The desire of the Reformers to remain in the old Church, and accomplish changes in its government by the peaceable methods of discussion, was not realized. But perhaps it was better so. Set free from

the past, albeit by the stern mandate of an angry authority, they were now disentangled from the American as well as the English hierarchy, and at liberty to recur to the advice of Mr. Wesley, which the Conference of 1784 had strangely ignored, and "simply to follow the Scriptures and the primitive Church" in laying the foundations of the new ecclesiasticism. That they did this completely would be too much for uninspired judgment to claim; but that they earnestly desired to do it, and welcomed discussion or even change of what they did when shown a better way, is asserted with confidence.

OUTLINE OF THE METHODIST PROTESTANT CONSTITUTION.

They drew up a Constitution which recognized Christ as the only Head of the Church, and all elders in the Church as equal, which secured to every adult layman the right to vote and to be represented in every church meeting, and to every itinerant the right of appeal from an oppressive appointment and a veto upon his removal from a charge while in the faithful discharge of his duty, until the expiration of his term; which made Church trials for matters of opinion impossible, and gave to every accused person the right to challenge his jurors and appeal from their verdict; which refused the modern episcopacy as unscriptural and the presiding eldership as unnecessary; which guarded, as a necessary part of organic law, the rights and privileges of individual members and local churches as carefully as those of the An-

nual and General Conferences, and yet bound all parts of the system together in lawful and loyal co-operation for the advancement of the common good. In fine, they built a Representative Church. And, not being Englishmen, but Americans; having no traditional prejudices in favor of a divine-right monarchy or a divine-right hierarchy, they took for their model "the church without a bishop, and the state without a king," which had been planted in this new continent at the expense of so much treasure and blood.

They made a church government in harmony with the Republic to which they gave their glad allegiance as citizens; and in conformity, so far as they understood them, with the principles of the Kingdom of God.

PART FIRST.

ORGANIC PROVISIONS.

Elementary Principles.

We, the representatives of the Associated Methodist Churches, in General Convention assembled, acknowledging the Lord Jesus Christ as the only Head of the Church, and the Word of God as the only sufficient rule of faith and practice in all things pertaining to godliness; and being fully persuaded that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow-citizens with the saints, and of the household of God; and, whereas, a written constitution, establishing the form of government, and securing to the ministers and members of the church their rights and privileges, is the best safeguard of Christian liberty; we, therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and establish, and agree to be governed by the following elementary principles and Constitution:

1. A Christian Church is a society of believers in Jesus Christ, and is of Divine institution.

2. Christ is the only Head of the Church, and the Word of God the only rule of faith and conduct.

3. No person who loves the Lord Jesus Christ, and obeys the Gospel of God our Saviour, ought to be deprived of church membership.

4. Every man has an inalienable right to private judgment in matters of religion, and an equal right to express his opinion in any way which will not violate the laws of God, or the rights of his fellow-men.

5. Church trials should be conducted on Gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian doctrines; or the neglect of duties enjoined by the Word of God.

6. The pastoral or ministerial office and duties are of Divine appointment; and all elders in the Church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only as are in accordance with the Holy Scriptures, and may be necessary, or have a tendency to carry into effect the great system of practical Christianity.

8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon such a plan of representation as they may judge necessary and proper.

9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the

Gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members to esteem ministers highly for their works' sake, and to render them a righteous compensation for their labors.

11. The church ought to secure to all her official bodies the necessary authority for the purpose of good government; but she has no right to create any distinct or independent sovereignties.

CONSTITUTION.

ARTICLE I.

TITLE.

This Association shall be denominated The Methodist Protestant Church.

ARTICLE II.

TERMS OF MEMBERSHIP.

1. The conditions required of those who apply for probationary membership in a church, are, a desire to flee from the wrath to come, and be saved by grace through faith in our Lord Jesus Christ, with an avowed determination to walk in all the commandments of God blameless.

2. The churches shall have power to receive members, on profession of faith, or on certificate of good standing in any other Christian church; provided they are satisfied with the Christian experience of the candidate.

3. The children of our members, and those under their guardianship, shall be recognized as enjoying probationary privileges, and held as candidates for membership, and should, with the consent of their parents or guardians, be put into classes as such.

ARTICLE III.

DIVISION INTO DISTRICTS, STATIONS AND CIRCUITS.

1. Those parts of the United States embraced by this church shall be divided into districts, having respectively such boundaries as may be agreed on at this Convention, subject to those alterations which may be made or authorized from time to time by the General Conference.

2. Each district shall be divided into stations, circuits and missions by its Annual Conference.

3. Every minister or preacher (a minister is one who is ordained; a preacher acts under a license) removing from one district to another, and every member removing from one pastoral charge to another, having a certificate of his or her good standing, shall be eligible to membership in any other district or pastoral charge within the limits of this Church, by the consent of the district or pastoral charge to which he or she may apply for membership.

ARTICLE IV.

ON RECEIVING CHURCHES, ETC.

1. Any number of believers united as a church, embracing the principles of religious truth held by this church, adopting this constitution, and conforming to our Book of Discipline and means of grace shall, at their request made to the President of an

Annual Conference, or a pastor of a station or circuit, be recognized as a Methodist Protestant Church and be entitled to all the privileges granted by this Constitution; subject, however, to the decision of the nearest Quarterly Conference.

2. A church shall be composed of members residing sufficiently near each other to assemble statedly for public worship, and of sufficient number to fill the offices and to transact its temporal business. And every church, when it becomes necessary, shall be divided into smaller companies or classes, for the purposes of religious instruction and edification.

3. Each church shall have power by the concurrent vote of two-thirds of the qualified members, present at a meeting publicly called together for that purpose, to purchase, build, lease, sell, rent, or otherwise obtain or dispose of property for the benefit of the Methodist Protestant Church.

4. Each church shall also have power to admit persons into full membership; and to try, censure or expel unworthy members, in accordance with the provisions of this Constitution, and the Rules of Discipline.

5. It is required of all churches, as a condition of remaining connected with the general body, that they continue to conform to this Constitution, and the regulations contained in the Book of Discipline.

ARTICLE V.

MONTHLY MEETINGS.

There shall be in every station a meeting of the ministers, preachers and members of

the church, to be styled the monthly meeting, at which reports shall be received from the leaders, stewards and superintendents of Sabbath schools, and in which inquiry shall be made respecting the sick, poor, and such as require pastoral attention. The pastor, if present, shall preside, and endeavor to make the occasion one of spiritual profit as well as of advantage to the temporal economy of the church. It is recommended that monthly meetings be held in circuits and missions wherever practicable.

ARTICLE VI.

QUARTERLY CONFERENCES.

1. There shall be four Quarterly Conferences in each station, circuit and mission in every conference year, which shall be composed of all the ministers, preachers, exhorters, stewards, leaders, Sabbath-school superintendents, presidents of Christian Endeavor societies, and trustees, in full membership, belonging to the station or circuit; Provided, that the pastor, or five members of the Quarterly Conference, shall have authority to call special meetings of the Quarterly Conference at other times, when circumstances make it necessary.

2. Each Quarterly Conference shall be vested with power to examine into the official character of its members, and to admonish and reprove, as occasion may require; to grant to persons properly qualified and recommended by the class of which the applicants are members license to preach or exhort; to renew licenses annually; to

admit ministers and preachers coming from any other church; to recommend ministers and preachers to the Annual Conference, for the itinerancy, and for ordination; to hear and decide on appeals; and to perform such other duties as are authorized by this Constitution and Discipline. Provided, nevertheless, that no person shall be licensed to preach until he shall have been first examined and recommended by a committee of five, composed of ministers and laymen, chosen by the Quarterly Conference.

ARTICLE VII.

COMPOSITION AND POWERS OF ANNUAL CONFERENCES.

1. There shall be held annually within the limits of each district, a Conference, to be denominated the Annual Conference, composed of all the itinerant ministers belonging to the district; that is, all ministers properly under the stationing authority of the Conference; and of one delegate from each station, circuit, and mission for each of its itinerant ministers, except superannuates, supernumeraries, ministers left without appointment at their own request, and ministers left in the hands of the President; provided, however, that every station and circuit shall have at least one delegate. Each Annual Conference shall regulate the manner of election in its own district.

2. Each Annual Conference shall be vested with power to elect a president annually; to examine into the official conduct of all its members; to receive, by vote, such minis-

ters and preachers into the Conference as come properly recommended, and who can be efficiently employed as itinerant preachers; to elect to orders those who are eligible and competent to the pastoral office; to hear and decide on appeals; to define and regulate the boundaries of stations and circuits; to station the ministers and preachers; to make such rules and regulations as may be necessary to defray the expenses of the itinerant ministers, preachers, and their families; to raise the amount of their salaries, and for all other purposes connected with the organization and continuance of said Conferences; and to perform such other duties as are prescribed by the Constitution and Discipline, or may be prescribed by the General Conference.

3. The Annual Conferences, respectively, shall also have authority to perform the following additional duties:

First. To make such special rules and regulations as the peculiarities of the district may require; provided, however, that no rule or regulation be made inconsistent with this Constitution. And provided, furthermore, that the General Conference shall have power to annul any rule or regulation which that body may deem unconstitutional.

Second. To prescribe and regulate the mode of stationing the ministers and preachers within the district; provided, always, that they grant to each minister or preacher stationed the right of appeal, during the sitting of the Conference.

Third. To set off home missions and provide for their proper regulation and their

representation in the respective Annual Conferences.

But neither the General Conference nor any Annual Conference shall assume power to interfere with the constitutional powers of the civil governments, or with the operation of the civil laws; yet nothing herein contained shall be so construed as to authorize or sanction anything inconsistent with the morality of the Holy Scriptures.

Each Annual Conference shall keep a journal of its proceedings, and send a copy for the quadrennium, properly authenticated, either written or printed, to the General Conference.

ARTICLE VIII.

COMPOSITION OF THE GENERAL CONFERENCE.

1. There shall be a General Conference of this Church on the third Friday in May, in the year of our Lord 1880, and on the third Friday in May every fourth year thereafter in such place as the Conferenec may determine.

2. The General Conference shall consist of an equal number of ministers and laymen. The ratio of representation from each Annual Conference district shall be one minister and one layman for each two thousand persons in full membership; provided, that every Conference district having one thousand or more over two thousand shall be entitled to an additional delegation of one minister and one layman; and, provided further, that every Annual Conference district that may not have two thousand

members shall be entitled to two representatives, one minister and one layman, until a different ratio shall be fixed by the General Conference.

3. The representatives to which each district may be entitled shall be elected at the time and place of holding the Annual Conference of the district, next preceding the sitting of the General Conference, by the joint ballot of an electoral college, composed of the ministers and delegates belonging to the Annual Conference, and of one minister who is not under the stationing authority of the Conference; provided there be such, from each station and circuit within the limits of the district. The minister thus added from each station and circuit shall be elected at the time and place of holding the Quarterly Conference, by the ministers in his station or circuit not under the stationing power of the Annual Conference. Provided, that the delegates from the respective stations and circuits be laymen; and provided also, that it require the affirmative vote of a majority of all the lay delegates present, as well as of a majority of the votes of all the ministers present, to constitute the election of any representative to the General Conference.

NOTE.—This Conference decides that Article VIII, Section 3, of the Constitution, means that all the delegates to an Annual Conference, immediately preceding the meeting of the General Conference, must be laymen.—*Report of Committee on Judiciary, Journal of General Conference of* 1900, *page* 58.

4. The General Conference shall elect, by ballot, a president to preside over its deliberations, and a secretary, to serve during the sitting of the Conference, and shall also judge of election returns and qualifications of its own members, and form its own rules of order. A majority of all the representatives in attendance shall constitute a quorum.

5. The ministers and laymen shall deliberate in one body; but if, upon the final passage of any question, it be required by five members, the ministers and laymen shall vote separately, and the concurrence of a majority of both classes of representatives shall be necessary to constitute a vote of the Conference. A similar regulation shall be observed by the Annual Conferences.

6. The yeas and nays shall be recorded at the call of one-fifth part of the members present.

7. The Conference shall publish such parts of the journal of its proceedings as it may deem requisite.

8. All papers, books, or other property belonging to the Conference shall be preserved as that body may direct.

ARTICLE IX.

POWERS OF THE GENERAL CONFERENCE.

1. The General Conference shall have power to make rules and regulations for every department of the church recognized by this Constitution.

2. To regulate, from time to time, the number of representatives to the General Conference.

3. To define the boundaries of Annual Conference Districts; provided, however, that the Annual Conferences of any two or more districts shall have power, by mutual agreement, to alter their respective adjoining boundaries, or to set off a new district; but every alteration shall be reported to the ensuing General Conference for its action.

ARTICLE X.

RESTRICTIONS ON THE LEGISLATIVE ASSEMBLIES.

1. No rule shall be passed which shall contravene any law of God.

2. No rule shall be passed which shall infringe the right of suffrage, eligibility to office, or the rights and privileges of our ministers, preachers and members to an impartial trial by committee, and of an appeal, as provided by this Constitution.

3. No rule shall be passed infringing the liberty of speech, or of the press; but for every abuse of liberty, the offender shall be dealt with as in other cases of indulging in sinful words and tempers.

4. No rule, except it be founded on the Holy Scriptures, shall be passed authorizing the expulsion of any minister, preacher or member.

5. No rule shall be passed appropriating the funds of the church to any purpose except the support of the ministers, their wives, widows and children, the promotion of education and missions, the diffusion of useful knowledge, the necessary expenses

consequent on assembling the Conferences, and the relief of the poor.

6. No higher order of ministers shall be authorized than that of elder.

7. No rule shall be passed to abolish an efficient itinerancy. Each Annual Conference shall have authority to determine for itself whether any limit, or, if any, what limit shall be to the renewal of annual appointments.

8. No change shall be made in the relative proportions or component parts of the General or Annual Conferences.

ARTICLE XI.

OFFICERS OF THE CHURCH.

PRESIDENTS OF THE ANNUAL CONFERENCES.

1. The President of each Annual Conference shall be elected annually, by the ballot of a majority of the members of the Conference. He shall not be eligible more than five years successively; and shall be amenable to that body for his official conduct.

2. It shall be the duty of the President of an Annual Conference to preside at all meetings of that body, and, when required by the Conference, to travel through the district, visit all the stations and circuits, be present, as far as practicable, at all the quarterly meetings, and camp-meetings of his district; and, in the recess of Conference, with the assistance of two or more elders, to ordain those persons who may be elected to orders; to employ such ministers and preachers as are duly recommended; and to make such changes of preachers as may be necessary; provided, the consent

of said preachers and their charges be first obtained; and to perform such other duties as may be required by his Annual Conference.

MINISTERS.

1. The minister who shall be appointed by the Annual Conference to the charge of a station or circuit shall be styled the Pastor, and shall be amenable to the Annual Conference for his official conduct.

2. The minister or preacher appointed by the Annual Conference to assist the Pastor in the discharge of his pastoral duties shall be styled the Associate Pastor, and shall be amenable to the Annual Conference for the faithful discharge of duty.

3. It shall be the duty of every minister and preacher belonging to a station or circuit to render all the pastoral assistance he can, consistently with his other engagements, but no minister or preacher shall be accountable to the Annual Conference for the discharge of ministerial duty, except he be an itinerant minister or preacher; all others shall be accountable to the Quarterly Conference of the station or circuit.

4. No person shall be recognized as an itinerant minister, preacher, or missionary whose name is not enrolled on the Annual Conference list, or who will not be subject to the order of the Conference.

CLASS LEADERS.

The class leaders shall be elected annually by the members of their respective

classes; but if, in any instance, a class shall neglect or refuse to elect a leader, when one is wanted, after being duly notified by the pastor, it shall then be the duty of the pastor to appoint a class leader for said class.

CONFERENCE STEWARD.

The Conference Steward shall be elected annually by the Annual Conference, and shall discharge the duties assigned to him by that body, and be amenable to it for his official conduct.

STATION AND CIRCUIT STEWARDS.

The Station and Circuit Stewards shall be elected annually by the qualified members, including ministers and preachers. In circuits and missions the qualified members of each society shall elect the steward or stewards thereof.

ARTICLE XII.

SUFFRAGE AND ELIGIBILITY TO OFFICE.

The matter of suffrage and eligibility to office shall be left to the Annual Conferences respectively; provided, that each Annual Conference shall be entitled to representation in the same ratio in the General Conference; and provided, that no rule shall be passed which shall infringe the right of suffrage or eligibility to office.

ARTICLE XIII.

JUDICIARY PRINCIPLES.

1. All offences condemned by the Word of God, as being sufficient to exclude a person from the kingdom of grace and glory, shall subject ministers, preachers, and members to expulsion from the church.

2. The neglect of duties required by the Word of God, or the indulgence in sinful words and tempers, shall subject the offender to admonition; and if persisted in after repeated admonitions, to expulsion.

3. For preaching or disseminating unscriptural doctrines, affecting the essential interests of the Christian system, ministers, preachers and members shall be liable to admonition; and, if incorrigible, to expulsion; provided, always, that no minister, preacher or member shall be expelled for disseminating matters of opinion alone, except they be such as are condemned by the Word of God.

4. All officers of the church shall be liable to removal from office for maladministration, and for neglect of official duties.

ARTICLE XIV.

PRIVILEGES OF ACCUSED MINISTERS AND MEMBERS.

1. In all cases of accusation against a minister, preacher, or member, the accused shall be furnished by the pastor, or, in his absence, by any other minister belonging to the circuit or station, whom the pastor may select, with a copy of the charges and

specifications, at least twenty days before the time appointed for the trial; unless the parties concerned prefer going into trial on shorter notice. The accused shall have the right of challenge; the privilege of examining witnesses at the time of trial, and of making his defence in person or by representative; provided such representative be a member of the Methodist Protestant Church.

2. No minister or preacher shall be expelled, or deprived of church privileges or ministerial functions, without an impartial trial before a committee—if a minister, of from three to five ministers; if a preacher, of from three to five ministers or preachers—and the right of appeal; the unstationed preachers, to the ensuing Quarterly Conference; the ministers and itinerant preachers, to the ensuing Annual Conference.

3. No member shall be expelled or deprived of church privileges without an impartial trial before a committee of three or more lay members, or, if on a circuit, before the society of which he is a member, as the accused may require, and the right of an appeal to the ensuing Quarterly Conference; but no man who shall have sat on the first trial shall sit on the appeal; and all appeals shall be final. Provided, that persons whose names are on the church register, and cannot be found, or who have ceased to take an interest in the church, may be dropped from the record by a vote of the church; provided, further, that in stations these changes may be made by the Quarterly Conference.

4. No minister or preacher who may have been suspended by a committee, and who has appealed from its decision, shall perform any of the duties of his office while his appeal is pending; and no person who sat on the case in committee, or who was the accuser, shall vote on the appeal. Provided, that when a charge of unfaithfulness to the interests of the church is preferred, the trial shall be had within twenty days from the time the charge was preferred.

ARTICLE XV.

DISCIPLINE JUDICIARY.

1. Whenever a majority of all the Annual Conferences shall officially call for a judicial decision on any rule or act of the General Conference, it shall be the duty of each and every Annual Conference to appoint, at its next session, two judicial delegates, one minister and one layman, having the same qualifications of eligibility as are required for representatives to the General Conference. The delegates thus chosen shall assemble at the place where the General Conference held its last session, on the third Friday in May following their appointment.

2. A majority of the delegates shall constitute a quorum; and if two-thirds of all present judge said rule or act of the General Conference unconstitutional, they shall have power to declare the same null and void.

3. Every decision of the judiciary, with the reasons thereof, shall be in writing, and shall be published in the periodicals belonging to this church. After the judiciary shall

have performed the duties assigned it by this Constitution, its powers shall cease; and no other judiciary shall be created until after the session of the succeeding General Conference.

ARTICLE XVI.

SPECIAL CALL OF THE GENERAL CONFERENCE.

1. Two-thirds of the whole number of the Annual Conferences shall have power to call special meetings of the General Conference.

2. When it shall have been ascertained that two-thirds of the Annual Conferences have decided in favor of such call, it shall be the duty of the Presidents, or a majority of them, forthwith to designate the time and place of holding the same, and to give due notice to all stations, circuits and missions.

ARTICLE XVII.

PROVISION FOR ALTERING THE CONSTITUTION.

1. Alterations of this Constitution may be effected by means of overtures, submitted by the General Conference, and confirmed by two-thirds of the Annual Conferences.

2. When a change in the Constitution has been so recommended, the Annual Conferences shall officially certify their action on the same to the President of the General Conference, who, when two-thirds of the Annual Conferences shall have certified their affirmative action, shall announce the

facts in the official papers, and the change so made in the Constitution shall be in full force and effect from that time, and shall be entered in the Book of Discipline by the Committee on Publication.

PART SECOND.

FAITH AND PRACTICE.

Articles of Religion.

I. OF FAITH IN THE HOLY TRINITY.

There is but one living and true God, everlasting, of infinite power, wisdom and goodness, the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons of one substance, power and eternity:—the Father, the Son, and the Holy Ghost.

II. OF THE WORD, OR THE SON OF GOD, WHO WAS MADE VERY MAN.

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, the very God and very man who truly suffered, was crucified, dead, and buried, to reconcile us to God, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. OF THE RESURRECTION OF CHRIST.

Christ did truly rise again from the dead, and took again his body, with all things ap-

pertaining to the perfection of man's nature, wherewith He ascended into Heaven, and there sitteth until He return to judge all men at the last day.

IV. OF THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

V. THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

The Holy Scripture contains all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testaments, of whose authority was never any doubt in the church.

The Names of the Canonical Books.—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the Book of Ezra, the Book of Nehemiah, the Book of Esther, the Book of Job, the Psalms, the Proverbs, Ecclesiastes (or the Preacher), Cantica (or Songs of Solomon), Four Prophets the greater, Twelve Proph-

ets the less; all the Books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. OF THE OLD TESTAMENT.

The Old Testament is not contrary to the New; for in both the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth, yet, notwithstanding, no Christian whatsoever, is free from obedience of the commandments which are called moral.

VII. OF ORIGINAL SIN.

Original sin is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. OF FREE WILL.

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works of faith, and calling upon God: Wherefore, we have no power to do good

works, pleasant and acceptable to God, without the grace of God by Christ enabling us, that we may have a good will, and working with us, when we have that good will.

IX. OF JUSTIFICATION.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.

X. OF SANCTIFICATION.

Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our hearts, and to walk in His Holy commandments blameless.

XI. OF GOOD WORKS.

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet they are pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XII. OF WORKS OF SUPEREROGATION.

Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety, for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: Whereas, Christ saith plainly, "When ye have done all that is commanded of you, say, 'We are unprofitable servants.'"

XIII. OF SIN AFTER JUSTIFICATION.

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIV. OF THE CHURCH.

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the ordinances duly administered according to Christ's command in all those things that of necessity are requisite to the same.

XV. OF PURGATORY.

The Romish doctrine concerning purga-

tory, pardon, worshipping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing vainly invented and grounded upon no warrant of Scripture, but repugnant to the Word of God.

XVI. OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTAND.

It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have the public prayer in the church, or to minister the ordinances, in a tongue not understood by the people.

XVII. OF THE ORDINANCES.

Ordinances of Christ are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and Gods' good-will towards us, by which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him.

There are two ordinances of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

XVIII. OF BAPTISM.

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

XIX. OF THE LORD'S SUPPER.

The Supper of the Lord is not only a sign that Christians ought to have among themselves of the love of one to another, but rather is an ordinance of our redemption by Christ's death; insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is the partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of the ordinance, and hath given occasion to many superstitions.

The body of Christ is given, taken and eaten, in the Supper, only after a heavenly and scriptural manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

The Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XX. OF BOTH KINDS.

The cup of the Lord is not to be denied to the lay-people, for both the parts of the Lord's Supper by Christ's ordinance and commandment ought to be administered to all Christians alike.

XXI. OF THE ONE OBLATION OF CHRIST FINISHED ON THE CROSS.

The offering of Christ once made, is that

perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore, the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXII. OF THE RESURRECTION OF THE DEAD.

There will be a general resurrection of the dead, both of the just and the unjust, at which time the souls and bodies of men will be reunited, to receive together a just retribution for the deeds done in the body in this life.

XXIII. OF THE GENERAL JUDGMENT.

There will be a General Judgment at the end of the world, when God will judge all men by Jesus Christ, and receive the righteous unto His heavenly kingdom, where they shall be forever secure and happy; and adjudge the wicked to everlasting punishment, suited to the demerit of their sins.

XXIV. OF THE MARRIAGE OF MINISTERS.

The ministers of Christ are not commanded by God's law either to vow the state of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXV. OF THE RITES AND CEREMONIES OF CHURCHES.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have been always different, and may be changed accordingly to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of the weak brethren.

XXVI. OF THE RULERS OF THE UNITED STATES OF AMERICA.

The President, the Congress, the General Assemblies, the Governors and the Councils of State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective states. And the said states are a sovereign and independent nation.

XXVII. OF CHRISTIAN MEN'S GOODS.

The riches and goods of Christians are not common as touching the right, title

and possession of the same, as some do falsely boast. Notwithstanding every man ought, of such things as he possesses, liberally to give alms to the poor according to his ability.

XXVIII. OF A CHRISTIAN MAN'S OATH.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James His Apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear, or affirm, when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth.

These articles of religion set forth the doctrinal teachings of the Methodist Protestant Church, and those who enter the ministry thereof thereby avow their acceptance of the teachings thus formulated; and good faith towards the Church forbids any teaching on their part which is at variance with them.

CHRISTIAN DUTIES.

The following suggestions, derived mainly from the General Rules of John and Charles Wesley, are commended to the serious attention of the members of the Methodist Protestant Church:

1. That we do no harm, but avoid evil of every kind; especially those evils most generally practiced; such as—

The taking of the name of God in vain.

The profaning of the day of the Lord by ordinary work, or by buying or selling therein.

Drunkenness, or the manufacturing, buying, selling or using intoxicating liquors, unless for mechanical, chemical or medicinal purposes, or intentionally aiding others to do so.

Fighting, quarreling, brawling, brother going to law with brother, returning evil for evil, or railing for railing; the using of many words in buying or selling.

Uncharitable or unprofitable conversation, or indulgence in those worldly amusements which do not tend to the glory of God, and which cannot be used in the name of the Lord Jesus—such as card playing, dancing, games of chance, and attending circuses and theatrical performances (and the use of tobocco).

Doing unto others as we would not they should do unto us.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

2. That we do good (by being in every kind merciful after our power) as we have opportunity, of every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison:

To their souls, by instructing, reproving or exhorting all we have any intercourse with; trampling under foot that erroneous doctrine that "We are not to do good unless our hearts be free to it:"

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business, and so much the more because the world will love its own:

By all possibly **diligence and frugality,** that the Gospel be not blamed:

By running with patience the race that is set before us, **denying ourselves and taking up our cross daily;** submitting to bear the reproach of Christ; to be as the filth and offscouring of the world, and looking that men should **"say all manner of evil of us falsely, for the Lord's sake."**

3. That we attend on all the ordinances of God; such are:

The public worship of God; the ministry of the Word, either read or expounded; contributing of our substance for the support of the same; Baptism and the Supper of the Lord; family and private prayer;

searching the Scriptures and meditating thereon.

ADMISSION TO MEMBERSHIP.

(See Constitution, Article II.)

1. Application for admission to membership in any station, circuit or mission, must be made to the pastor, the associate, or the supernumerary associate, and in their absence to any other minister, preacher, or leader officiating, whose duty it shall be to report the name or names of applicants to the pastor, to be by him entered on the list of probationers. In the event of an objection being made by any person present, the matter shall be referred to a called or regularly occurring meeting of the church. Beyond the bounds of stations and circuits, application may be made to any minister, preacher, or leader of our church. On an application for full membership, a vote of the church shall be taken.

2. The children of members of our church shall be under pastoral care and instruction with a view to their admission into full membership; and they shall be received into full membership, on application, if the church is satisfied with their spiritual experience.

PART THIRD.

ADMINISTRATIVE RULES.

Judicial Regulations—Trial of Unstationed Ministers, Preachers and Members.

[The term "unstationed" applies to one who is not under the appointing power of the Annual Conference. A minister is one who has been ordained; a preacher is one who has not been ordained.]

When any member of the church is reported to the pastor as walking disorderly, he, in connection with the advisory committee, shall make inquiry respecting the truth of the report, and if they are satisfied that the person accused is by his conduct bringing a reproach upon the church, the pastor, by the advice of the committee, shall admonish the offender to repent. If the person admonished bring forth fruits meet for repentance, no further notice shall be taken of the case; but if he persist in his sinful conduct, after repeated admonitions, the committee shall then prefer charges, and proceed according to the directions contained in the sections following:

1. When a charge of any offence recognized by the thirteenth article of the Constitution, is preferred against a minister or preacher, the pastor, or, in his absence, any

other minister belonging to the station or circuit whom he may select, after duly notifying the person accused shall appoint a committee of not less than three nor more than five ministers or preachers, before whom the accused shall appear, at the time and place designated for the trial, which shall be in the neighborhood in which the offence is alleged to have been committed, or as near thereto as may be convenient.

The accused, as well as the prosecutor, may object to any member of the committee on account of his having prejudged the case, being prejudiced against the accused, or of being interested in the decision. The pastor, or presiding officer in the case, shall be confined to the limits of the district in his selection of ministers or preachers to serve on the committee. During any trial, the ministers, preachers and members of the church may attend.

2. Accused class leaders, stewards, trustees, exhorters and private members shall be tried by a committee appointed in the following manner, viz.: The pastor, who shall preside at the trial, or in his absence from the station or circuit, any other minister or preacher the church may name (who shall report in due form the entire proceedings in the case to the pastor), shall appoint two persons in full membership and good standing, over the age of twenty-one years, the church of which the accused is a member shall select two more in like standing, and these four persons, when chosen, shall select a fifth, which five shall constitute a competent court of trial. Where five cannot be obtained in any

church, three male members appointed on the principle above shall suffice. And where this number of male members cannot be obtained in any church, the officiating minister or preacher, by consent of the church of which the accused is a member, may summon members from any adjoining church. The accused shall have the right to challenge any number, not exceeding that of the original committee. In all cases where written testimony is to be taken, due notice thereof shall be given to the opposite party of the time and place of taking such testimony in view of cross-examination. This shall likewise apply to ministers and preachers. The presiding officer in any trial shall be the judge of all questions of law that may arise in the case.

3. A secretary shall be appointed by the committee to take regular minutes of the evidence and proceedings of the trial; which, together with a copy of the decision, and all other documents belonging to the trial, shall be preserved by the pastor, who shall furnish each of the parties with a copy of the decision, if required.

4. If the accused be found guilty of the offence, the committee, or a majority thereof, shall, in their decision, name the penalty to which the accused shall be subjected. And the president or pastor shall carry it into effect. No higher penalty shall be inflicted for maladministration, or neglect of official duty, than removal from office. When this is done, the person so removed shall not fill the same office again without the approbation of the Quarterly or Annual Conference having jurisdiction.

5. In every instance of condemnation the accused minister, preacher or member determining to appeal from the decision of the committee shall signify in writing to the presiding officer within twenty days after the close of the trial, his determination to appeal, and in default thereof his appeal shall not lie.

6. If an accused minister, preacher or member evade trial by absenting himself, after due notice shall have been given him, the investigation before the committee shall, nevertheless, be instituted, and the testimony heard; and if a majority of the committee find him guilty of the charge or charges, the presiding officer shall carry the sentence into effect.

Trial of Pastors and Other Itinerant Ministers and Preachers.

7. Should the accused person be the pastor, or minister not answerable to a Quarterly Conference, the official notifications, appointment of the committee, and similar duties shall be performed by the president of the Annual Conference, or such minister as he may appoint for the purpose. Over all committees which the president may convene for the trial of a minister or preacher, he shall preside as chairman, if present; preserve order and regulate the proceedings according to the rules of Discipline. If absent, the minister whom he may appoint as his proxy shall preside. In case of the trial of charges against a preacher, the judgment of the Annual Conference can affect his relations to that body

only, the Quarterly Conference of which he is a member being the body to which he shall be amenable for his moral conduct.

8. In all cases of personal offence between brethren, the direction of our Lord in Matt. xviii, 15-17, shall be pursued:

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouths of two or three witnesses every word may be established.

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen and a publican."

In default of pursuing the above course here recommended, no charge shall lie against a minister or member.

9. Where there is a dispute between two or more members of our church concerning the payment of debts or other business matters, which cannot be settled by the parties concerned, the pastor shall recommend to the contending parties a commitee of arbitration—one of which to be chosen by the plaintiff, another by the defendant. These two to choose a third, a majority of whom shall decide the case.

10. When a minister, preacher or member of our church fails in business and applies for the benefit of the insolvent or bankrupt laws, or makes an assignment or transfer of his property, and there is reason to believe that he has been guilty of dishonesty, or if he require an investigation, a

committee shall be appointed as in other cases, and if there is evidence of intentional fraud, the said minister, preacher or member shall be dealt with as in other cases of immorality. When it shall appear there is no proper ground of censure, the committee shall furnish a certificate of honorable acquittal.

Trial of Churches.

When any church shall, by any official act or declaration, evince a determination not to conform to the provisions of the Constitution and Discipline, it shall be the duty of the pastor, or if there be no pastor, any minister the Quarterly Conference may appoint, to make every reasonable and proper effort to induce said church to conform; but if these efforts prove unavailing, the pastor or minister appointed by the Quarterly Conference, shall nominate a committee of five male members, over the age of twenty-one years, neither of whom shall be a member of the accused church, but of some other church or churches of the charge of which the accused is a component part, or of some adjoining charge, who shall meet at the place where said church holds its regular worship, and shall constitute a competent court of trial, and shall decide the case; provided, that said church, by its representative, shall have the right to challenge any number not exceeding that of the committee, and the right of appeal to the Quarterly Conference.

It shall be the duty of the pastor or minister to preside at the trial. The committee

shall appoint a secretary, who shall take regular minutes thereof, and convey the same to the Quarterly Conference in case of an appeal. The accused church shall be furnished with a copy of the charges at least twenty days before the time of trial. If any church be found guilty of a departure from the Constitution, or the regulations of the Discipline, and will not agree to conform it shall be declared no longer in connection with the Methodist Protestant Church, and shall be erased from the plan of the circuit. If the accused be a station, the president of the Annual Conference shall conduct the trial as above, and said station or church shall have the right of challenge, and of appeal to the ensuing Annual Conference.

PART FOURTH.

GOVERNMENT OF THE CHURCH.

Quarterly Conferences.

(See Constitution, Article VI.)

Section I.—1. The Quarterly Conference shall be called to order by the pastor, who shall preside; the president of the Annual Conference shall preside when present. But if neither of these officers be present, the Quarterly Conference shall elect a chairman. The Conference shall be opened by reading of the Scripture and prayer. The first Quarterly Conference in each year shall elect a secretary, whose term of office shall continue until the election of his successor, the succeeding year.

Any number of the officiary present at a duly called meeting shall constitute a quorum.

2. Should a charge of immorality, neglect of Christian duty, or of disseminating unscriptural doctrines be preferred against a member of the Conference during the examination of official character, the accusation, together with the names of the accusers and witnesses, shall be referred to the proper authorities to be investigated in accordance with the provisions of the Constitution and the Discipline. When a case

is so referred, a prosecutor shall be appointed by the Conference in behalf of the Church.

3. The first Quarterly Conference in each conference year shall elect a Standing Advisory Committee of from three to five, which shall assist the pastor by its advice and counsel in all important acts of his administration; it shall also appoint a committee of five, consisting of ministers and laymen, who shall constitute a committee of examination to assist, advise and examine candidates for the ministry. It shall be the duty of the committee to see that the candidates pursue the course of reading prescribed by the committee; to examine them occasionally on doctrines and religious experience; and when they shall have made the necessary attainments to give them a written testimonial of their qualifications. But no committee shall give a testimonial unless the candidate be a man of unexceptionable moral character, genuine piety and respectable attainments; such as an ability to state and defend the leading doctrines of Christianity, and shall have passed a satisfactory examination in English Grammar and Binney's Compend.

No person shall be licensed to preach without a testimonial from the committee of examination, nor shall his license be renewed without a recommendation from the said committee of examination.

The following questions shall be put to each candidate, and if he answer them satisfactorily he may be licensed:

Have you faith in Christ? Are you striv-

ing to be holy in heart, and in all manner of conversation?

Have you any motive in requesting license to preach, other than a disire to be instrumental in edifying the Church of God, calling sinners to repentance, saving your own soul and the souls of those who hear you?

Do you believe that the Holy Scriptures of the Old and New Testament contain all things necessary to salvation?

Have you examined our Constitution, Discipline and Articles of Religion?

Do you approve of them? Are you willing to comply with their requirements?

Are you solvent?

4. The last Quarterly Conference shall fix the pastor's salary for the ensuing year, and apportion the same to the several churches.

5. The place for holding the succeeding Quarterly Conference shall be determined by the Conference and the time by the pastor. It shall be his duty to give public notice from all the pulpits, at least two weeks prior to the meeting of the Conference. Where there is no pastor, it may be competent for the stewards to call the Quarterly Conference.

6. In all appeals brought before the Quarterly Conference, the same order shall be observed, and the same privileges accorded to the appellant and accuser as are granted in appeals before the Annual Conference.

7. The Quarterly Conference, in conjunction with the pastor, shall have authority to receive ministers and preachers from other denominations, on satisfactory testimonials.

8. Each Quarterly Conference shall have

supervisory authority over all the Sabbath schools belonging to the station, circuit or mission; to require that our own papers and lesson helps be used; to provide that officers and teachers chosen be suitable persons in Christian experience, character and doctrinal belief and to secure the observance of such missionary, college and other anniversary days for making offerings, in support of the general interests of the church, as the General Conference may fix or order; and the respective superintendents thereof shall be elected by the Sabbath school officers and teachers after notice from the pulpit. Every qualified member of the church, if present, shall have the privilege of voting.

9. In every case where a parsonage belongs to a station or circuit, the Quarterly Conference shall have authority to elect, or cause to be elected, trustees thereof, in accordance with the statute laws of the State, to hold said property for the benefit of such charge. When parsonage property is to be purchased, leased, mortgaged or sold, it shall require a vote of two-thirds of the members of the Quarterly Conference, except where charters provide otherwise: Provided, that in stations it shall require the two-thirds vote of the qualified members of the Church.

10. No appointment shall be dropped from a circuit, except at the last Quarterly Conference. Provided, That said action shall not take effect until ratified by the Annual Conference.

11. The following Order of Bnsiness is recommended to the Quarterly Conferences:

Order of Business for Quarterly Conferences.

The Conference shall be opened by reading a portion of the Word of God and prayer, after which the business shall proceed in the following order:

1. Call the roll, noting those present and absent.
2. Read minutes of last meeting.
3. Make necessary corrections in official list.
4. Consider objections to official character.
5. At first Quarterly Conference elect a Secretary, an Advisory Committee, and Committee on Examinations.
6. Hear reports—
   a. From pastor and associates.
   b. From superannuates.
   c. From unstationed ministers, preachers and exhorters.
   d. From class leaders, S. S. superintendents and presidents of C. E. Societies.
   e. From Trustees and Stewards.
7. Hear and decide on appeals.
8. Inquire faithfully whether candidates for exhorter's and preacher's license, for itinerancy and orders, pursue the prescribed course of study and reading.
9. Grant and renew licenses.
10. Recommend to Board of Ministerial Education.
11. Recommend for orders and itinerancy. Candidates for the itinerancy shall be required to answer affirmatively the following question: "Will you abstain from the use of tobacco?"

12. Consider applications of ministers and preachers who desire to become members of this Quarterly Conference.
13. Hear suggestions from Advisory Committee.
14. Inquire why church property is not insured.
15. Examine and correct the Church Register.
16. Fix place for next Quarterly Conference.
17. Fix pastor's salary for ensuing year.
18. Incidental business.
19. Benediction.

12. Candidates for license to preach will be required to pass a satisfactory examination in English Grammar, General History, doctrines of the Bible and the History and Polity of the Methodist Protestant Church.

Annual Conference.

(See Constitution, Article VII.)

Section II.—1. The Conference shall be called to order by the President, who shall open it with religious services, and preside until the election of his successor. If the President is not present, the religious services shall be under the direction of the secretary; in the absence of both, a president and secretary *pro-tempore* shall be elected to serve until the Conference shall elect permanent officers.
2. The Conference shall be the judge of the qualifications of the delegates.
3. A majority of all the members in attendance shall constitute a quorum.

4. If during the examination of official character, a charge of immorality be preferred against a ministerial member of the Conference, an investigation shall be made into the case, and if the Conference sees sufficient reason to justify the charge, the accusation, together with the names of the accuser and the witnesses, shall be referred to the President of the Conference, who shall direct it to be investigated by a committee in the pastoral charge where the supposed offence is alleged to have been committed, or as near thereto as may be convenient; and the Conference shall appoint a prosecutor in behalf of the church. When charges are preferred against a minister or preacher in the interval of Conference, the President shall appoint the prosecutor.

The Annual Conferences, respectively, shall provide for the payment of any expense incurred in bringing committees from a distance to take part in judicial investigations.

5. Ministers or preachers, in order to be eligible to membership in an Annual Conference, must have a written recommendation from a Quarterly Conference of the Methodist Protestant Church, or a certificate from some other Annual Conference, or the president thereof. No minister shall be given a supernumerary or superannuated relation, except by vote of the Annual Conference.

6. No minister shall be recognized as belonging to our fellowship whose name is not recorded on the list of some Quarterly or Annual Conference, to which he is amen-

able, or who does not hold a valid certificate of transfer.

7. No Annual Conference shall receive any one who has been a student under the charge of one of the committees of examination of the Board of Ministerial Education, without a testimonial of honorable dismissal from the committee.

8. No Conference shall withhold a testimonial, if the minister requiring it has complied with his engagements, and his moral character stands fair.

9. No Conference or president shall be obliged to employ any person as pastor or missionary unless his labors can be profitably directed.

10. Every minister received by the president, during the interval of Conference, shall be subjected to a vote of the Conference before his name can be printed in the minutes as a stationed minister.

11. Ministers laboring under the direction of the Conference may be transferred from one district to another, by negotiations between the presidents of said districts; provided the minister consents to the transfer; and, provided, the instrument have the signature of both presidents; and provided that it be presented to the Annual Conference to which the minister is to be transferred before it shall have closed its session next following the date of the transfer, and receive the sanction of the Conference, otherwise it shall not be valid; and provided further that if such transfer be not presented to the Conference to which it was given in accordance with the above rule, it must be returned to the Conference by

which it was given before the close of the next succeeding session. Otherwise the holder of the said transfer shall lose his rights and privileges as a member of that Conference. The transfer, when made for a period not exceeding three years, shall be viewed as temporary; and if the minister return to his own Conference before or at the time specified, he shall, if his moral character stand fair, be again admitted to membership, and shall be entitled to all the privileges and claims he would have possessed had he not been thus transferred. All ministers holding transfers shall be responsible to the Conference giving such transfer, until the transfer shall receive the signature of the president of the Conference to which he designs to make his application.

12. Ministers coming from other denominations may be received and employed by the Annual Conference, provided, they present suitable testimonials of good standing; and, provided, also, the Conference shall be satisfied with the faith, Christian experience and qualifications of the applicant.

13. A minister may retire from the service of the Conference, and be received back again without recommendation from the Quarterly Conference, if he makes the application within three years; provided his moral character stands fair. An Annual Conference may leave a minister without an appointment, at his own request, the ensuing year. When any minister is so left, he may be entitled to a seat in the Quarterly Conference where he resides, but shall be ultimately responsible to the Annual Conference. A superannuated minister may

have a seat in the Quarterly Conference on the same conditions.

This rule shall apply to editors, publishing agents, presidents of colleges, professors, etc.; to those living beyond the bounds of their Annual Conferences as well as to those living within the bounds thereof.

14. No minister or preacher who shall have been rejected by an Annual Conference, shall be employed by its president.

15. No itinerant preacher shall be eligible to ordination as an elder until he shall have preached three years under the appointment of an Annual Conference. But where it is necessary to provide for the administration of the ordinances in pastoral charges that cannot be supplied with elders, an Annual Conference may license the pastors of such charges to administer the ordinances, which license, when authorized by a vote of the Annual Conference and signed by the president and the secretary, shall convey the same authority as ordination, except that it must be renewed annually. Provided, that if the candidate for ordination does not pass the studies of his year in the course of study, his license shall not be granted, neither shall he be assigned to a pastoral charge the following year, unless he promises that he will faithfully persue the studies of his Conference course. Unstationed preachers who have preached three years under a license, one year of which shall have been as a licentiate in this church, may, by a vote of an Annual Conference, be licensed to administer the ordinances; and after they have administered the

ordinances for three years under a license they may be elected to orders.

16. No person shall be elected to orders or be licensed to administer the ordinances except he be a man of unexceptionable moral character, genuine piety, respectable attainments, and sound in the belief of the fundamental doctrines of Christianity, and faithful in the discharge of Gospel duties.

17. No person shall be elected to orders or be licensed to administer the ordinances without first passing an examination by the committee on orders appointed by the Annual Conference.

18. Only elders and those who have been licensed to administer the ordinances shall have authority to administer the Lord's Supper, to baptize, and to celebrate matrimony; but they shall not celebrate the marriage of divorced persons who have violated their marriage vows.

19. Ordination shall be performed by the president, assisted by two or more elders.

20. When circumstances make it necessary, the Annual Conference may supply the place of the president in ordinations, by substituting any other elder in his stead.

21. Every minister who appeals to the Annual Conference, from a decision of a Committee of Trial, shall be permitted to appear before the Conference, and state the reasons of his appeal. When the Conference shall have decided that his appeal is valid, then all the documents belonging to the trial had before the committee shall be read, after which his accuser shall be permitted to support his charges in the presence of the appellant. The appellant may in

turn make his reply, which shall close the proceedings on both sides, unless the Conference grant the accuser permission to speak the second time. The appellant and accuser shall then retire, and the Conference shall decide, and furnish the appellant with a copy of the decision. In all trials on appeals, the court shall not go beyond the record of the court below, but shall decide in view of the pleadings and evidence therein contained; unless the accused shall have given notice at the time he signified his intention to appeal, that he should request the upper court to open the whole merits of the case, when new testimony may be introduced, and the court shall give its own and final decision in the case. When the appeal is tried upon the record of the court below, the decision shall acquit the accused, or confirm the judgment rendered below, or order a new trial. These rules shall apply to appeals to Quarterly Conferences.

22. No station or circuit shall be divided, unless each part has ability to support one or more preachers, except the delegate or delegates from the station or circuit assent to the division.

23. In stationing the ministers and preachers, the Annual Conference shall not give an appointment to any man who, in the opinion of a majority of the members, is incompetent to perform the duties thereof, or who, they may believe, will neglect the appointment; and such minister or preacher may be transferred by the Conference to the unstationed list. Nevertheless, no minister who, in the judgment of the Con-

ference, is entitled to a superannuated relation, shall be so transferred.

24. No minister, in good health, shall be left without regular ministerial work for more than two years in succession. At the end of that time he shall resume his itinerant labors, or be transferred to the unstationed list; and when so transferred, he shall receive a certificate of his standing. This rule shall apply to all ministers so transferred.

25. No minister, or preacher, appointed to a station, circuit or mission, shall cease from the labor assigned him by the stationing authority, until his term of service expires, except by consent of the president, and for reasons he deems sufficient.

26. Each Annual Conference shall cause the following statistics to be reported from the various charges each year, viz.: Number of ministers and preachers stationed and unstationed; number of members, number of probationers; number received during the year; number deceased; number withdrawn; number removed; number discontinued; number of increase (as the case may be) in the membership during the year; number and value of church edifices and parsonages; number of church periodicals taken; number of Sabbath schools, teachers and scholars; number of conversions; number of volumes in Sabbath school library; amounts paid for benevolent purposes; the names of unstationed ministers and preachers should also be registered and published in the minutes of the Conference within whose bounds they hold their membership. The full minutes may be published

in pamphlet form, and a synopsis shall be furnished the official papers. The secretary of each Annual Conference shall forward each year a certified copy of the Journal to the Secretary of the General Conference, who shall preserve and forward the same to the General Conference. The secretary of each Annual Conference shall also, as soon as practicable after the close of the Conference, furnish the secretary of the General Conference a full summary of the reports of his Conference.

27. No member of Conference shall withdraw himself from its sittings without permission.

28. It shall be the duty of every minister belonging to an Annual Conference to attend its annual sessions, or, if unable to attend, to inform the Conference by letter of said inability, and the causes thereof, and to forward the statistical report of his field to the Conference. Any minister who shall neglect the above duties shall be subject to the censure of the Conference; and if he shall persist in such neglect for two years in succession, he shall be liable to lose his membership in said Conference by a vote thereof.

29. In all cases where an Annual Conference shall omit or decline to prescribe the mode of election for delegates to the Annual Conference the following shall be the rule; in stations, the election for delegates to the Annual Conference shall be by the qualified members, under the direction of the stewards, who shall designate the time and place. The election shall be by ballot, and be held at least ten days before the

sitting of the Annual Conference. Notice shall be given on the preceding Sabbath from the pulpit or pulpits, of the time and place of holding the election. The person receiving a majority of all the votes cast shall be declared elected.

It shall be the duty of the stewards, in every circuit, to hold an election in their respective churches, previous to the last Quarterly Conference in each year, for delegate or delegates to the Annual Conference, and report the result to the last Quarterly Conference, under the certificate of the stewards. The person or persons receiving a majority of the whole number of votes cast shall be declared elected. But if no person or persons receive a majority, the Quarterly Conference shall elect, by ballot, a delegate or delegates; the person or persons reeciving a majority of all the votes cast shall be declared elected. And in case the Quarterly Conference fail to meet and decide, then it shall be the duty of the stewards of the circuit to determine and declare who is elected.

30. An Annual Conference failing to comply with the requirements of the Constitution, viz.: "Each Annual Conference shall keep a journal of its proceedings, and send a copy for the quadrennium, properly authenticated, either written or printed, to the General Conference." (Art. viii, Sec. 3), without sufficient reason, shall lose its representation in said General Conference, by a vote thereof.

31. When a president and standing district committee, or a majority of them, shall become satisfied of the necessity for chang-

ing the time or place of holding a succeeding Annual Conference, they shall do so by giving public notice in the district at least two months previous to the time of holding such Conference.

32. Each Annual Conference shall collect an amount sufficient to pay all the expenses of its representatives in attending the General Conference, and forward the same to the treasurer of the delegation from said Conference to be chosen by said Conference at the session electing its representatives. Each Annual Conference, at the session next preceding the meeting of the General Conference, shall also forward to the Treasurer of the General Conference an amount equal to **five per cent.** of the Conference collection for that one year to be used for General Conference purposes.

33. Each Annual Conference shall annually elect a standing district committee of three elders and three laymen whose duty it shall be, in the event of the death, resignation or suspension of the president, to appoint a president *pro tem* to serve until the sitting of the next Annual Conference.

34. Should charges be preferred against the president of an Annual Conference, the committee shall call upon one of the elders of the Conference to make the official notifications and to preside at the trial in accordance with the rule provided for the trial of ministers.

35. When a church of another denomination signifies a desire to receive a ministerial supply from an Annual Conference, said Conference may accede to the wishes of the church making application, by appointment

from year to year, as it may see fit; provided, that the church thus supplied shall co-operate with the Conference in its various measures of benevolence and religion.

36. The Annual Conference shall not receive a person into its itinerancy until he has passed a satisfactory examination in English Grammar, United States History, Practical Arithmetic, Geography, Smith's Scripture History, Binney's Compend, and the Constitution and Discipline of the Methodist Protestant Church or their equivalent: Provided; that a diploma from a Theological Seminary of the Methodist Protestant Church, conferring the degree of B. D., shall be received by all Conferences as sufficient evidence of educational preparation for the ministry, and shall exempt the holder from a Conference course of study.

The following course of study shall be mandatory upon all Conferences not having a more advanced course:

First year. The English Bible as a text book; Wesley's Systematic Theology; Drinkhouse's History of Methodist Reform, and Methodist Protestant Church, Rhetoric and Fisher's Church History.

Second year. The English Bible as a text book; Miley's Systematic Theology; Fisher's Church History, Phelps' Theory and Practice of Preaching, or Broadus on the Preparation and Delivery of Sermons; Nichol's helps to the Reading of the Bible; Drinkhouse's History of Methodist Reform and Methodist Protestant Church, and Moral Science; Cushing's or Roberts' Man-

ual of Parliamentary Law and General History.

Third year. The English Bible as a text book; Miley's Systematic Theology; Phelps' Theory and Practice of Preaching, or Broadus on the Preparation and Delivery of Sermons; Mental Science; Cushing's Manual of Parliamentary Law; General History; Barrow's Sacred Geography and Antiquities.

It is recommended that selection be made from the following list for additional reading, and that a written sermon be required in each year of the course:

Systematic Theology—Wakefield, Pope, Lee, Watson, Summers.

Old Testament Theology—Oehler (Weidner's Edition).

New Testament Theology—Stevens.

Natural Theology — Paley, Chadbourn, Diman.

Mental Science—Porter, Hickok, Wayland, Upham, Sully.

Moral Science — Hopkins, Calderwood, Hickok.

Homiletics—Porter, Hoppin.

Church History—Hase.

History of Doctrines—Shedd.

Pastoral Theology—Hoppin, Shedd.

The Electoral Colleges.

(See Constitution, Article VIII, Section 3.)

1. The electoral college shall assemble on Friday, at 2 P. M., and organize by the appointment of a chairman, secretary and three judges, and proceed to elect by ballot

the number of ministerial and lay representatives to the General Conference to which the district may be entitled. Also, if necessary, an equal number of ministerial and lay alternates, to serve in the event of disability on the part of the original representatives, who shall have precedence according to the vote received. When the representatives shall have been elected, the college shall be dissolved, and the Annual Conference shall proceed with the business of the district. The Annual Conference may alternate its sessions with the college, if necessary.

2. The chairmen and secretaries of the electoral colleges shall, immediately after the adjournment of their respective colleges, forward to the secretary of the General Conference a certified list of representatives and alternates so elected.

3. Should the seat of any representative to the General Conference be contested, the contestant shall give notice thereof to the person or persons returned by the electoral college, within twenty days after the college shall have been dissolved, stating the ground of contest.

Setting Off New Districts.

(See Constitution, Article IX.)

1. No district shall be set off unless it contains fifteen hundred members; except in the case of frontier districts, which, however, shall contain at least five hundred members. Provided, however, it shall be competent for the General Conference to constitute Mission Annual Conference Dis-

tricts, with a smaller number than five hundred members. Said Mission Districts shall be entitled to representation in the General Conference of one Ministerial and one Lay Messenger from each district, who shall have the right of discussion, but not the right to vote.

The organization of Annual Conferences during the interim of the General Conference shall be under the supervision of a commission composed of three presidents of contiguous Annual Conferences, appointed by the president of the General Conference. Said Commission shall see that the requirements of the Constitution and Discipline are complied with, and report in writing to the secretary of the General Conference the facts of such organization, and the secretary shall certify the same to the General Conference at its next succeeding session. Provided, that no such commission shall be appointed looking to the division of the territory of any Annual Conference, except upon the request of the said Conference by a two-thirds vote thereof.

2. Whenever, in the interval of Conference, a call shall be made upon the president of an Annual Conference for a minister or preacher to render service in any place not already included in some other station, circuit or mission within his district, or upon ground without the territorial limit of any district or in case the president shall be fully satisfied, from his own personal knowledge or otherwise, of the need of such services, without any special call upon him for aid, he shall have

authority in all such cases to appoint a missionary.

3. Each Annual Conference shall have authority to employ and appoint its ministers or preachers to serve as home missionaries in any unoccupied portions of its district for the purpose of preaching the Gospel therein, and organizing churches with a view to the formation of new stations and circuits under the Constitution and Discipline of the Methodist Protestant Church. Whenever from pecuniary inability to support a pastor, or any other cause which the Annual Conference may deem sufficient, the conversion of a station or circuit into a mission is desired, the Annual Conference may make such change.

4. The Conference shall have authority to prescribe the duties of its Home Missionaries, to provide for their support, and in case of deficiencies to allow them a proportionate part of the funds of the Annual Conference raised for missionary purposes.

5. The Conference shall have authority to change or continue the appointment of said missionaries at its annual sessions, and to require the missionaries to make regular reports at said sessions of the success and progress of their labors and any other objects connected with their missions; and to prescribe such rules and regulations for the government of said societies, in conformity with the Constitution and Discipline of the Methodist Protestant Church, as the Conference shall deem best, until the Conference shall, in its judgment of their circumstances, decide to set them off and

organize them into regular stations or circuits.

GENERAL CONFERENCE.

EXECUTIVE COMMITTEE.

Section III.—1. The president of the General Conference shall be recognized as the connectional officer of that body until the succeeding General Conference, together with three ministers and three laymen who shall be elected by the General Conference, to compose an Executive Committee, of which the president of the General Conference shall be *ex-officio* the chairman.

Of the six members to be elected no two shall be of the membership of the same Annual Conference.

A. The Executive Committee shall select a place for the meeting of the General Conference, when no place has been selected, or when for any reason a change of place becomes necessary.

B. This Committee shall be authorized to appoint representatives to all denominational and inter-denominational meetings of a representative character in the interim of the General Conference, and transmit greetings thereto, as may be proper and in keeping with our character and progress.

C. That this Executive Committee shall have oversight of all the General Interests of the Church during the interim of the General Conference and insist upon the will of the General Conference being carried out

in every particular in accordance with its expression in its regular quadrennial sessions and require an annual report from each of the boards and institutions of the denomination, and may advise and counsel the several boards and institutions of the Church on such matters as the committee may deem important or that may be presented for consideration.

D. This committee shall meet at the call of the president or upon the written request of three members.

E. All necessary expenses of this committee shall be borne by the Board of Publication unless otherwise provided for.

F. The Executive Committee shall be vested with judicial powers to hear appeals from Quarterly or an Annual Conferences for the purpose of interpreting and determining any question of law involved in its application to the matter at issue, when the case is properly transmitted by the president or secretary of the Annual Conference; and the committee may designate a time and place for hearing such appeals when argument or brief may be submitted by parties concerned, who shall be notified of the time and place of such hearing.

G. The committee shall certify its opinion in proper form duly authenticated to the president of the Annual Conference and preserve a record of same.

H. The Executive Committee shall have the authority to interpret and construe the Constitution, By-Laws and Statutes of the Church in their relation and application to any question of interest and importance to any section or body of the Church, when

the same is transmitted as in case of appeals.

I. All adjudications authorized by the majority of said committee shall be and remain the law until set aside by action of the General Conference.

J. The Executive Committee shall make a written report of all its work and actions to the General Conference.

K. The president of the preceding Conference shall take the chair at 10 o'clock A. M., but in his absence a president *pro tempore* shall be elected.

2. The secretary of the General Conference shall hold his office until the succeeding General Conference, and in the organization of that body, until his successor is elected. In his absence a secretary *pro tempore* shall be elected.

The secretary of the General Conference shall prepare a blank suitable for pastor's statistical reports, providing for the fullest possible information, to be sold for that purpose and to be used by all the Conferences uniformly.

The secretary of the General Conference shall also, as early as practicable, publish in all the church papers a summary of the reports of the whole church for each calendar year, with such comparisons with other years as may, in his judgment, be of general interest and profit.

The secretary shall make out a roll of members of the General Conference from the certified lists forwarded by the chairmen and secretaries of the electoral colleges; and the General Conference shall organize upon the basis of that roll of

members, which shall be *prima facie* evidence of their membership.

3. A committee on credentials shall be appointed at the first sitting of the Conference, to which shall be referred all certificates or other evidence of election. This committee shall also hear all contested cases, and its report shall be subject to the decision of the Conference.

4. Should representatives from an Annual Conference, whose election has not been certified, as required by Section 3, present themselves with other evidence of election by the electoral college of said Conference, their right to a seat in the General Conference, with the evidence presented, shall be referred to a special committe appointed for the purpose, who shall report to the General Conference whether or not the said representatives are entitled to seats.

FOREIGN MISSIONS.

FOREIGN MISSIONS.

ARTICLE I.

The General Conference at each quadrennial session shall elect a Board of Foreign Missions, consisting of five members, who shall hold their office for a term of four years. The office of the Board shall be located at Springfield, Ohio, but meetings may be called at any other place.

The Board shall meet as soon as practicable after the adjournment of the General Conference for organization and business.

ARTICLE II.

Each Annual Conference shall elect three of its members to be corresponding members of the Board of Foreign Missions. Missionary Superintendents of the Annual Conference Christian Endeavor Unions shall also be such corresponding members of the Board.

These members shall constitute an Advisory Council, the president of which shall be designated by the Annual Conference.

They shall not be expected to attend the meetings of the Board, but the Advisory Council of each Annual Conference shall

meet during the session of its Conference, or oftener as may be necessary to cooperate with the Board in its plans and operations.

They shall be supplied periodically with information from the field by the Board for use in conventions, sub-district and other meetings, and shall aid the corresponding secretary of the Board in special campaigns or visitations and in organizing Mission Study classes.

ARTICLE III.

The General Conference shall also elect a corresponding secretary, who shall be a member of the Board *ex-officio*. He shall also be treasurer of the Board, and shall be required to bond, at the expense of the Board, in the sum of not less than $10,000. It shall be the duty of the corresponding secretary to attend the regular meetings of the Board, to make quarterly and annual reports to the Board, to travel under the direction of the Board through the Church generally, visiting the Annual Conferences and churches, as may be practicable; to conduct the correspondence of the Board, and to perform all other duties pertaining to the office. The secretary-treasurer shall pay no bills without the authority of the president of the Board.

ARTICLE IV.

The Board shall meet quarterly, holding its annual meeting in May, and shall make a full and complete report to the General Conference.

ARTICLE V.

The official designation of the Foreign Mission work shall be: "The Board of Foreign Missions of the Methodist Protestant Church," as set forth in the charter of the Board.

ARTICLE VI.

POWERS AND DUTIES OF THE BOARD.

Section 1. The Board shall have power to make its own rules and regulations, to fill vacancies occurring in the interim of the General Conference, fix the salary of the corresponding secretary, establish missions in foreign lands, employ missionaries, fix their salaries, and change or remove them as the interest of the work may demand, and to control and apply all the funds in its treasury. It shall also have power to require the corresponding secretary to faithfully perform the duties of his office, and for sufficient cause may suspend or remove him from office; provided, he shall have the right of appeal to the General Conference. The salary of the secretary-treasurer shall not exceed $1,800 per year.

Sec. 2. Missionary pastors shall engage in such religious and evangelistic work as will best promote the glory of God and the salvation of souls, in teaching, and such other duties as time will allow and as seem necessary for the best interests of the work, other than those specified by the Board. Under the direction and supervision of the Board, missionaries shall engage in such religious, evangelical and educational work

as will best promote the glory of God, the salvation of souls and the upbuilding of believers.

Sec. 3. The Board, at its annual meeting, shall estimate the amount of funds required for all its Foreign Missions, and shall apportion the same to the several Annual Conferences according to their respective ability, and the corresponding secretary shall send to the presidents immediately, and to the Conferences at their annual sessions, the amounts thus apportioned, which shall be laid before the same by the presidents thereof, and apportioned to the several stations, circuits and missions; and the funds collected shall be forwarded under the direction of the Annual Conferences to the treasurer of the Board.

Sec. 4. The Board shall not make appropriations, or contract debts, in excess of the funds already in the treasury.

Sec. 5. It shall be the official duty of pastors to preach at least one sermon annually on the subject of missions at each appointment in their respective charges, and to secure contributions for Foreign Missions.

Sec. 6. The Sabbath schools of the Church shall be recognized as Juvenile Missionary Societies, with the provision—

1. That the officers of each school shall be the officers of each society, when not otherwise ordered by the school.

2. A collection shall be taken quarterly, or oftener, in each school; the proceeds to be sent to the Board of Missions.

3. It shall be the duty of the pastors and superintendents to further these interests.

Sec. 7. The Board of Missions shall have the right to raise money by assessments and collections in the churches, by Children's Day services in the Sunday schools, and by life memberships, donations and legacies.

Sec. 8.—1. When a mission is started in any foreign land by any employe of the Board, the Board shall establish and carry into effect such methods of control and superintendence as in its judgment the interests of the work demand.

2. When a mission established in any foreign land reaches the point in its development when such a step is deemed wise, the Board may authorize the organization of an Annual Conference under the law of the Discipline, with the exception that in cases when in the judgment of the Board the interests of the mission demand it, the Board shall have authority to appoint the president of such Conference, and assign his special duties and prerogatives in harmony with the Constitution and Discipline of the Church.

3. Annual Conferences organized in foreign lands shall be regarded as creatures of the Board of Foreign Missions, to whom they shall report their proceedings so long as they receive financial aid; but they shall be entitled to the same representation in the General Conference as Mission Annual Conference Districts organized within the bounds of the United States of America.

4. Missionaries serving under the Board on a foreign field shall be allowed to retain membership in their home Conferences.

The Annual Conference shall report its proceedings to the Board of Missions, and

all questions of interpretation shall be finally decided by the Board.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

ARTICLE I.

For the purpose of uniting the women of the Methodist Protestant Church in efforts to promote and to extend the organized work of missions, and to educate and Christianize heathen women and girls by sending missionaries, Bible readers and teachers to foreign lands, and by establishing and controlling schools and homes, the General Conference hereby recognizes "The Woman's Foreign Missionary Society of the Methodist Protestant Church" as one of the permanent agencies of the Church.

ARTICLE II.

The Society shall have power to raise and distribute funds, as hereinafter specified; to employ missionaries, Bible readers and teachers, controlling their operations and designating their fields of labor, and to transact any other business that the interests of the Society may demand, provided that its actions and plans be consistent and harmonious with these articles. The Society shall work in harmony with and under the advisory supervision of the Board of Foreign Missions of the Methodist Protestant Church.

ARTICLE III.

The Executive Committee of the Society shall consist of thirteen persons who shall be *ex-officio* members of the General Executive Board, and shall be elected by the General Conference at each of its quadrennial sessions, and through this committee the Society shall be amenable to the General Conference, and shall also make a report of its work in the foreign field to the Missionary Conference in Japan. The committee shall have its headquarters at Pittsburgh, Pennsylvania, and no less than five of its members shall be members of the Pittsburgh branch of the Society. Three shall constitute a quorum for the transaction of business. The committee shall have power to fill all vacancies occurring in the interim of the General Conference, and shall transact all business that may be committed to it by the Society.

ARTICLE IV.

The funds of the Society shall not be raised by public collections in our churches, but by securing members, life members, honorary members, and in such other ways as the Society may determine, and which shall not conflict with the regular collections of the Board of Foreign Missions; but collections may be taken at all meetings called in the interest of the Society.

ARTICLE V.

The Society shall report through its Executive Committee to the General Confer-

ence the condition of its work, the number of Branches and Auxiliary Societies organized, the entire amount of money raised and appropriated for the foreign work during the preceding four years; the number of schools in operation; the number of missionaries and teachers in the service of the Society and their location, and any other information of general interest and importance.

ARTICLE VI.

The Society shall have charge of all the work for women and girls within the bounds of the missions of the Methodist Protestant Church, but shall not be restricted in its work to these boundaries.

ARTICLE VII.

It shall be the duty of the Board of Foreign Missions to take cognizance of the work entrusted to the Society, and to further the same by all means that may make the missionary work of the Church at home and abroad efficient and successful, and it shall be the duty of the Society to co-operate heartily with the Board of Missions.

ARTICLE VIII.

It shall be the duty of all pastors to encourage and to assist in the organization of Branch and Auxiliary Societies.

ARTICLE IX.

The necessary traveling expenses of the members of the Executive Committee shall be paid by the branches to which they respectively belong.

BOARD OF HOME MISSIONS.

ARTICLE I.

The General Conference shall, at each quadrennial session, elect a Board of Home Missions, to consist of seven (7) members—four ministers and three laymen—who shall hold their office for a term of four years, or until their successors shall be elected. The office of the Board shall be located at Pittsburgh, Pennsylvania, and shall, at the earliest practicable date, secure its incorporation under the name and title of "The Board of Home Missions of the Methodist Protestant Church."

ARTICLE II.

The General Conference shall in like manner elect a corresponding secretary, who shall also be treasurer and *ex-officio* member of the Board, whose duty it shall be to act under the direction of the Board, conduct the correspondence, visit the Annual Conferences, churches and mission fields, receive all moneys, report quarterly to the Board regarding the work, and at the end of each quadrennium make to the General Conference a detailed descriptive report of the mission fields and all other matters connected with the work, and perform such other duties as pertain to the office. The secretary-treasurer shall not

pay any bills without the authority of the president of the Board, and shall receive a salary not to exceed $1,800 per annum.

ARTICLE III.

The Board shall have general supervision over and direction of all mission work in the United States and territories, except those missions under the control of and sustained by Annual Conferences; it shall have authority to fix salaries, to arrange for the collection of funds to carry on the work, to employ and remove missionaries, to establish missions, to loan money upon satisfactory security for building purposes, either with or without interest, and upon such terms and conditions as the Board may deem best, and shall have general authority to do all things necessary for the promotion of the work. The Board shall meet as soon as practicable after the adjournment of the General Conference and organize by electing a president, recording secretary, and an Executive Committee of three, and shall require the treasurer to give bond at the expense of the Board in a sum not less than $15,000.

ARTICLE IV.

The Board shall meet annually, and the Executive Committee quarterly. The Board shall make complete detailed reports of its work and its finances, and submit to each General Conference the record and account books for audit, with vouchers attached.

ARTICLE V.

The Board shall estimate at each annual meeting the amount of money required to carry on its work the following year, and assess each Annual Conference, notice of which assessment shall be sent to the president of each Annual Conference, who shall present the same to the next session of his Conference and have the same apportioned to the several stations, circuits and missions, and the money, when collected, shall be forwarded at once to the treasurer of the Board.

ARTICLE VI.

It shall be the duty of pastors to preach at least one sermon each Conference year on the subject of Home Missions at each appointment on their respective charges, secure contributions for this work and forward the same at once to the treasurer of the Board.

ARTICLE VII.

The Board shall have power to fill all vacancies occasioned by death, resignation or removal.

The Board shall have the authority to vacate the pulpits of any of the churches that are being assisted by the Board when, in its judgment, the security of the property and happiness of the congregation is disturbed. Provided, that this shall not be construed as applying to pastorates filled by Annual Conference action at the regular annual meeting.

CONSTITUTION

OF THE

Woman's Board of Home Missions

OF THE

Methodist Protestant Church.

ARTICLE I.

This organization shall be known as the Woman's Board of Home Missions of the Methodist Protestant Church, auxiliary to the Board of Home Missions.

The headquarters of the Board shall be located in Washington, D. C.

Five members of the Board shall reside in Washington, D. C.

ARTICLE II.

This Board shall meet annually and shall consist, under the sanction of the Board of Home Missions, of a President, Vice-President-at-large, Corresponding Secretary, Recording Secretary, Treasurer and Auditor, together with the Field Secretaries and such other secretaries as the growing needs of the organization may demand, the President and Corresponding Secretary of each Conference Branch or their alternates, and two delegates from each Conference Branch or their alternates.

ARTICLE III.

The members of this board shall be elected annually and shall serve until their successors are elected. Five shall constitute a quorum.

The members of this Board, together with five women appointed quadrennially by the General Conference, shall constitute the Executive Committee of the organization, which shall have power to fill all vacancies occurring in its own body in the interim of the General Conference, subject to the approval of the Board of Home Missions.

The Executive Committee shall also make a semi-annual report to the said Board of its work, together with the moneys received, expended and in hand.

Five members of the Executive Committee shall constitute a quorum.

This organization shall be represented at the General Conference by its president and corresponding secretary.

The president of the Board shall also be the president of the Executive Committee.

ARTICLE IV.

This Board shall have general supervision over the direction of all Home Mission work engaged in by the women of the church. It shall have authority to appoint corresponding secretaries for the different Conferences until such time as Conference organizations are complete; employ field secretaries, mission workers, Bible women

and teachers and fix their salaries; establish mission schools; arrange for the collection of funds to carry on the work, and shall have general authority to do all things necessary for the promotion of the same. Provided, that the Board of Home Missions shall have supervisory authority over all the work of the Women's Board, and shall cooperate with it in the purchase of property, the care of mission churches and the placing of missionaries where they may do the most effective work for the denomination and for the cause of Christ.

ARTICLE V.

DUTIES OF OFFICERS.

It is the duty of the President to preside at all business meetings, to have general supervision of the work of the Society, and she is an *ex-officio* member of all standing committees.

It is the duty of the Vice-President to preside in the absence of the President.

It is the duty of the Corresponding Secretary to conduct the correspondence of the Board, and to bring before the Board or Executive Committee all correspondence relative to the work of the organization, and to present a report of the work of her office at the Annual Meeting of the Board.

It is the duty of the Recording Secretary to keep the minutes of each meeting of the Board or the Executive Committee.

It is the duty of the Treasurer to receive all monies contributed to the work, to keep a regular account of the same and report receipts and disbursements to each

meeting of the Executive Committee. No money shall be paid out of the treasury except by order of the Executive Committee; such order must be signed by the Recording Secretary and countersigned by the President of the Executive Committee.

ARTICLE VI.

The Executive Committee shall meet at the call of the President to transact any business which the interests of the work may necessitate, subject to revision at the Annual Meeting of the Board.

Five members shall constitute a quorum.

ARTICLE VII.

BRANCHES.

Conference Branches are constituted by the president, corresponding secretary and two delegates from each Auxiliary.

The officers of each Conference Branch shall be a president, vice-president, recording and corresponding secretaries, treasurer and five or more managers, and these shall constitute the Executive Board for the administration of the affairs of the Conference Branch. Three shall constitute a quorum.

The officers shall be elected annually, and continue in office until their successors are elected. The recording secretary shall take minutes of the session and give notice of all meetings. The corresponding secretary shall, under the direction of the Executive Board, attend the sessions of the Annual Conference, shall endeavor to interest pastors and ladies in the work of the Society,

and present a report at the regular meetings of the Board. The treasurer shall keep a regular account of the receipts and disbursements and give quarterly and annual reports to the Board of the Conference Branch, and only disburse the funds by order of the Board, signed and countersigned by the president and recording secretary. Each Conference Branch shall pay into the contingent fund of the General Board ten cents per member annually.

The president, corresponding secretary and delegates from the Branch shall have their traveling expenses paid to the Annual Meeting of the General Board from the general contingent fund of the Branch.

ARTICLE VIII.

This Board shall act in harmony with the Board of Home Missions of the Methodist Protestant Church in all respects as becometh its auxiliary relation to that Board, its right to control its own funds being always subject to the consent of the Board of Home Missions.

ARTICLE IX.

This Constitution may be altered or amended by a vote of two-thirds of the members present, at any Annual Meeting of the Board, subject to the approval of the Board of Home Missions, notice of such changes or amendments to be submitted to the corresponding secretary in writing at least two months previous to such meeting.

BY-LAWS.

1. The Womans' Board of Home Missions shall meet annually on the first Wednesday in June, or oftener thereafter in such place as the Board may determine.

2. The Executive Committee of the Board shall prepare a program of exercises and an order of business for the Annual Meeting. It shall see that the time and place of meeting is announced in the church papers.

The president and corresponding secretary of the Branch within the bounds of which the Executive Board convenes shall arrange for the entertainment of the Board.

3. The president of the Board shall appoint such standing committees as shall be needed.

CONSTITUTION FOR AUXILIARIES.

ARTICLE I.

This Society shall be called the Woman's Home Missionary Society of the..... Methodist Protestant Church Auxiliary to the.....Branch.

ARTICLE II.

Its object shall be to unite the women of this Church in prayer for the evangelization of America and by diffusing information to secure systematic contributions for the support of mission schools and such other work as is carried on by the Woman's Board.

ARTICLE III.

Any woman may become a member of this Society by assenting to the Constitution and paying one dollar dues and twenty cents contingent fund per year (ten cents per month) for the support of the work assumed by the Woman's Board of Home Missions. Gentlemen may become honorary members upon the payment of the regular dues of the Society. One-half of the twenty-cent contingent fund shall be retained in the contingent fund of the local auxiliary and one-half shall be forwarded to the contingent fund of the Branch.

ARTICLE IV.

The officers shall be President, one or more Vice-Presidents, Recording and Corresponding Secretaries and Treasurer, who together shall constitute an Executive Committee. Duties of officers shall be as is customary.

ARTICLE V.

Regular meetings shall be held on the .....of each month.

ARTICLE VI.

The Annual Meeting shall be held in .....at which time the election of officers for the year shall take place; the nominating committee should be appointed one month previous to the election.

ARTICLE VII.

This Constitution may be amended by a two-thirds vote at any Annual Meeting, notice of which should be announced at a previous meeting.

CONSTITUTION

OF THE

Board of Ministerial Education.

ARTICLE I.

The General Conference shall elect by ballot at each of its quadrennial sessions a Board of Ministerial Education, consisting of five members and a corresponding secretary, who shall be a member *ex-officio* of the Board, and all of whom shall be members in good standing in the Methodist Protestant Church in the vicinity of the location of the Board. The corresponding secretary shall also be treasurer of the Board, and shall be required to bond, at the expense of the Board, in the sum of not less than $5,000.

The Executive Committee of the Board shall consist of the president, the corresponding secretary and treasurer, and one member located in the immediate vicinity of Pittsburgh. This Executive Committee shall have power to act for the Board, subject to its revision, in the interims of its quarterly meetings.

The General Conference shall also elect at the same time an examining committee of three ministers and two laymen from the vicinity of each of the official colleges of the Church; the ministers to consist of the

president of the theological seminary or theological department of the college, the president of the college and the pastor of the college church. The laymen to be chosen from the professors in the seminary or college, or from those who sustain some official relation to the college or seminary.

ARTICLE II.

The object of the Board shall be to assist worthy young men of the Methodist Protestant Church in preparing for the work of the ministry.

ARTICLE III.

The Board shall be known and styled, "The Board of Ministerial Education of the Methodist Protestant Church."

ARTICLE IV.

The Board shall be invested with the following powers:

1. To obtain a charter, wherever it may be located, for the purposes hereinafter stated.

2. To meet within twenty days after the close of the General Conference, and organize by the election of a president, secretary and treasurer, and to meet thereafter at least once a quarter, to hear the reports of the corresponding secretary and officers of the Board, and to transact all necessary business.

3. To determine the amount of salary to be paid the corresponding secretary, pro-

vided the amount does not exceed $1,800 per year.

4. To suspend or remove him from office for just cause, and if from any cause the office becomes vacant, to fill it until the succeeding General Conference.

5. To enact all necessary By-Laws in accordance with this Constitution, defining the duties of each officer of the Board and of the beneficiaries under its care.

6. To make a full report to each General Conference of the assets and liabilities of the Board, the number of students assisted, the Conferences to which they belong and the amount appropriated for each student.

7. To sacredly hold the funds committed to its care for the above purposes, for which the Board is created. There shall be two departments as follows:

(*a.*) The permanent fund, which shall comprise all money placed in the hands of the Board for permanent investment, shall be invested with approved security, and only the interest accruing therefrom shall be used for the purposes of the Board.

(*b.*) The fund for distribution shall comprise all moneys not intended for permanent investment, and shall be subject to the order of the Board at all times, for the object specified in Article II of this Constitution.

8. To make appropriations, as far as possible, to such persons as come to it properly recommended, that is to say, recommended by the Quarterly Conference to the Annual Conference in whose bounds the applicant resides, and by the Annual Confer-

ence to the examining committee provided for in Article I, and by the examining committee to the Board.

ARTICLE V.

All assistance rendered by the Board to beneficiaries shall be in the form of a loan, without interest, to be returned to the Board, after they shall have entered the ministry, at the rate of ten per cent. of the gross amount of salary annually received. Any student whose obligations to the Board of Ministerial Education, at the time of his college graduation, are such as to justify the recommendation of his examining committee, shall be granted by the said Board of Ministerial Education an annual scholarship of $100, during the three years of his seminary course in any theological seminary of the Methodist Protestant Church.

In case a person thus aided fails within one year after leaving college or seminary, to enter upon and continue in the ministry of the Methodist Protestant Church, unless providentially hindered, the entire amount of money loaned him by the Board shall then become due, with interest, from the time it was received. When any beneficiary of the Board shall leave the Methodist Protestant Church before having repaid the loan made him by the Board, his papers shall be withheld by the president of the Annual Conference of which he is a member, until such debt shall have been repaid in full, and that the president of said Conference shall inform the secre-

tary of the Board of the intention of the person to withdraw.

ARTICLE VI.

The corresponding secretary shall conduct the general correspondence of the Board, and shall devote himself faithfully to promote the educational interests under its care. He shall present the claims of the cause as extensively as possible to the entire denomination by correspondence and visitation. He shall visit each of the colleges where students are being aided by the Board, at least once a year, and take proper interest in their education and general welfare. He shall report quarterly to the Board the results of his work, and shall be amenable to the Board for the performance of the duties herein set forth. And it shall be the duty of the corresponding secretary annually to advise the presidents of the several Conferences of all persons employed in the several Conferences who are indebted to the Board.

ARTICLE VII.

The examining committee shall be charged with the duty of examining candidates for the ministry who wish to apply to the Board for aid, and of exercising supervisory control over such students as receive aid. It shall meet within twenty days after the close of Conference and elect a chairman and secretary. It shall prepare a form for examining candidates, but shall also satisfy itself by any questions outside

of this, of the fitness of the candidate and shall not recommend any person until he has appeared before it and received the votes of a majority of the committee. The committee shall send to the Board a list of those recommended in the order of preference, and shall keep the Board informed as to the progress and standing of such students as receive aid on its recommendation.

It shall communicate with the various Annual Conferences as to the progress of students from their respective districts, and give to every student at the close of his period of study at college or seminary, if justified by his qualifications, a testimonial of honorable dismissal to his Conference.

ARTICLE VIII.

1. No beneficiary shall receive any assistance from this Board except upon the recommendation of four-fifths of the examining committee, and the said beneficiary shall not receive more than one hundred and twenty-five ($125) dollars per year or more than a total sum of five hundred ($500) dollars, except upon special recommendation of the entire examining committee.

2. Applicants for aid from the Board of Ministerial Education shall be required to pass a satisfactory examination in such studies as will admit them to the freshmen classes of our official colleges unless by unanimous consent of the examining committee.

3. All applicants for aid from the Board

shall be required to pay, or to furnish satisfactory security for, the charges of their first term in our schools; but the amount thus paid may be refunded, in the discretion of the Board, if the student shall make a satisfactory record and be accepted as a beneficiary. No applicant rejected by one examining committee shall be received by another examining committee without the consent of the first named committee. When a beneficiary fails in any of his studies, no further appropriation shall be made to him until he shall have passed a satisfactory examination in those studies. This rule shall be uniform in all our schools.

4. All applications for aid shall be submitted to the Board not later than the first of August of each year.

5. The maximum sum appropriated to any one of our official colleges shall not exceed two-fifths of the annual income of the Board.

Church Extension.

Each Annual Conference shall organize a Board of Church Extension within its district, to be called the Board of Church Extension of.....Conference of the Methodist Protestant Church, to be located in.....State of.....under the following Articles of Incorporation:

ARTICLE I.

The Conference shall elect five members —three ministers and two laymen—who shall constitute the Board of Church Extension, and continue in office for one year, or until their successors are elected by the Annual Conference.

ARTICLE II.

It shall be the duty of the Board to meet immediately after their election and organize by electing a president, secretary, treasurer and executive committee, and proceed without delay to become an incorporated body under the laws of the State in which it may be located.

ARTICLE III.

The Board thus incorporated shall have power to make its own by-laws, and meet

at such times and places as it may determine.

ARTICLE IV.

It shall receive all moneys raised by the Conference for the Church Extension Board, and disburse the same under the direction of the Annual Conference.

ARTICLE V.

The Board shall keep a faithful oversight of all the mission work and property of the Conference, and see that none of it is placed in jeopardy for debt or otherwise.

ARTICLE VI.

In the interval of the Conference, if it shall be necessary, the Board may make appropriations; but in all such cases it shall report the same, with a full report of all its proceedings, to the Conference at its next annual session.

ARTICLE VII.

The Board shall report to the Conference at each annual session the amount of money needed for the ensuing year, and if the Conference approve the report, it shall proceed to make arrangements to raise the same and pay it into the treasury of the Board.

ARTICLE VIII.

It shall also be the duty of the Board to inquire into the wants of all parts of

the Conference District, and locate new missions in such places only as there is a prospect of building up self-sustaining churches.

ARTICLE IX.

All the funds that shall come into the hands of the Board from the sale of church property shall go into a building fund to be carefully controlled by the Board, which shall be loaned to incorporated Boards of Trustees on real estate mortgage, at not more than half its value, to aid in building chapels and parsonages, under the provisions of the Discipline.

THE BOARD OF PUBLICATION.

1. The publishing concerns of the Methodist Protestant Church shall be located at Baltimore and at Pittsburgh, and shall be under the control of the General Conference.

2. Three laymen and two ministers shall constitute the Book Directory at each of the above localities. The Directory at Pittsburgh shall be incorporated as "The Pittsburgh Book Directory of the Methodist Protestant Church," and the Directory at Baltimore as the "Baltimore Book Directory of the Methodist Protestant Church."

3. The two corporations (each of which shall be responsible for its own debts) shall constitute The Board of Publication of the Methodist Protestant Church, and the editors and publishing agents shall be honorary members of the Directories and the Board of Publication.

4. The *Methodist Protestant* and the *Methodist Recorder* shall be the official organs of the Methodist Protestant Church.

5. The Board of Publication shall decide what works shall bear the imprint of the denomination, and fix the price of our copyrights and official papers, official organs and Sunday school publications.

6. It shall require a majority of the Board of Publication to determine any

question as to the price of copyright and official journals, and what works shall bear the imprint of the denomination.

7. There shall be at least one meeting of the Board of Publication in each quadrennium, the time for which shall be fixed by the Board. All business not absolutely requiring the assembling of the Board may be transacted by correspondence, as follows: Either Directory may submit to the other Directory measures for joint action, and both concurring, it shall be considered as the action of the Board of Publication, and be so received. Measures thus submitted shall be acted upon within ten (10) days after having been sent by one Directory to the other.

8. Special meetings of the Board of Publication may be held on the call of five members, of which meeting at least ten days' notice must be given.

9. The necessary traveling expenses of each Directory shall be met by itself.

10. The Board of Directors of the respective concerns at Baltimore and Pittsburgh shall be elected quadrennially by the General Conference. All vacancies in the Boards occasioned by death, resignation, or ceasing to be a member of the Methodist Protestant Church, in the interim of the General Conference, shall be filled by the remaining members of the respective corporations. Should assistance in editorial work become necessary, because of impaired health, or any other cause, such assistance shall be secured for the official papers through the respective Directories, and for

the Sunday school papers through the Board of Publication.

11. The General Conference shall determine what disposition shall be made of any surplus funds accruing from the business of the concerns.

12. The Sunday school publications shall be under the control of the Board of Publication, which shall determine the number, form, character and price of the publications, and shall have authority to fill any vacancies that may occur in the editorship of the Sunday school periodicals.

13. The General Conference shall elect the editors of the official organs and Sunday school publications and the publishing agents.

14. The organization of the Board of Publication shall be completed by the General Conference, by the election of the President and Secretary.

15. Each Directory shall make its report to the Board of Publication, covering the business of each year separately, and said reports or copies thereof shall be transmitted to the General Conference, with the report of the Board of Publication. These reports shall be made up and submitted according to a form or plan which shall be proposed and adopted by the Board of Publication, and it shall be incumbent upon each directory to observe the same forms in every particular in their respective annual reports. And the reports shall state the names of the editors, agents and clerks who receive annual salary, and the amount they reecive as such salary respectively, but no salary shall exceed $1,800 per year.

GENERAL OFFICERS.

1. It shall be the duty of the respective Boards to see that the several agents and secretaries perform their official duties creditably. Each Board shall have power to remove any agent or secretary under its supervision for incompetency or neglect of duty, and fill all vacancies created during the interim of the General Conference.

2. The editors, publishing agents, college agents and the corresponding secretaries of the Boards of Home and Foreign Missions and of Ministerial Education, are and they are hereby declared to be *ex-officio* honorary members of the Annual Conferences which they may officially visit, so far as the general interests which they represent are concerned.

3. In case of vacancy in the editorship of either of the official organs, the directory immediately interested shall have power to fill such vacancy.

4. All officers of the church shall be liable to removal from office for mal-administration, and for neglect of official duties. Constitution: Judiciary principles, Section 4.

YOUNG PEOPLE'S SOCIETIES OF CHRISTIAN ENDEAVOR

1. The Societies shall be organized under the "model constitution" of the United Society of Christian Endeavor, and shall be called "The Young People's Societies of Christian Endeavor of the Methodist Protestant Church."

2. The Societies within the bounds of the Annual Conference shall unite to form conference unions and hold annual gatherings; and, if expedient, sub-district organizations to meet oftener.

3. When practicable, Junior Societies of Christian Endeavor shall be organized, and the superintendents of them shall be selected from the active members of the church and Sunday school.

4. The pastor of each charge having young people's societies is required to make to his Annual Conference full statistical reports, including names of societies, number of members—active, associate and honorary; number of conversions, number and kind of meetings held, contributions and purposes for which contributions have been made, and any other items from the societies that may be of interest to the Conference. Each Annual Conference shall be required to furnish pastor's blanks for such reports.

CONSTITUTION

OF THE

Board of Young People's Work

OF THE

Methodist Protestant Church.*

ARTICLE I.

The General Conference shall, at each quadrennial session, elect a Board of Young People's Work to consist of five members, who shall serve for a term of four years, or until their successors shall be elected.

The headquarters of the Board shall be located at Pittsburgh, Pennsylvania.

ARTICLE II.

The General Conference shall also elect by ballot a General Secretary of the Board of Young People's Work, who shall be a member *ex-officio* of the Board.

It shall be his duty to work under the direction of the Board. He shall conduct the correspondence, visit the annual Conferences, churches, Sunday schools and young people's societies, receive offerings for the work of the Board, and in every practicable way endeavor to increase the efficiency of the Sunday schools and young people's societies of the church.

He shall report quarterly to the Board, and present a detailed report to the General Conference.

ARTICLE III.

The Board shall direct the work of the General Secretary, fix his salary, provided said salary shall not exceed $1,800, and shall provide for the maintenance of its work.

The Board shall meet annually and shall make a detailed report of its work and of all receipts and disbursements to the General Conference.

ARTICLE IV.

The Board shall fill all vacancies caused by death, resignation, removal, or ceasing to be members of the Methodist Protestant Church.

[*The above Constitution was adopted by the Board of Young People's Work after the adjournment of the General Conference, and is published in the Discipline by request of the said Board.]

DEACONESSES.

The duty of the deaconess is to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, save the sinning, and in general, to devote herself to such forms of Christian labor as may be suited to her abilities. No vow of perpetual service shall be exacted from any deaconess.

In every Annual Conference wthin which

deaconesses may be employed, a Conference Deaconess Board, consisting of not less than nine nor more than fifteen members, one-third of the number to be ministers, one-third to be laymen, and one-third to be women, shall be chosen by the Conference to exercise a general control of the interests of this form of work. The term of the members of the Board shall be for three years, one-third of the number being chosen annually.

The Conference Board may, when any woman of suitable age, health, and piety, and in possession of the training deemed necessary, direct that she be consecrated to the office of a deaconess. Provided, however, that such distinction shall not be conferred except on the recommendation of a Quarterly Conference, and she shall have served a probation of two years of continuous service.

The Conference Board shall annually report both the names and the work of such deaconesses to the Annual Conference, and its approval shall be necessary for the continuance of any deaconess in the work in the District.

When working singly, each deaconess shall be under the direction of the pastor of the Church which she is serving. When associated together in a home, all the members of the home shall be subordinate to, and directed by the superintendent placed in charge.

A proper costume shall be selected by the Conference Board for deaconesses to distinguish and protect them; this should, if possible, be uniform throughout the Church.

PART FIVE.

OFFICIAL DUTIES.

Duties of Presidents.

(See Constitution, Article XI.)

1. The president shall have the preference of the pulpit in every place he may officially visit.

2. He shall see that every pastor in the district duly enters upon, and continues in, the faithful discharge of all his official duties. No member of an Annual Conference shall enter the territory of any other Annual Conference to work or to preach within the bounds of that Conference without the consent of the president of that Conference. But this is not to be understood as interfering with pastors securing help in special services.

3. The President of an Annual Conference shall not employ any minister or preacher, belonging to another Annual Conference, without a certificate of good standing from the president of the Conference to which such minister or preacher belongs, and bearing date not more than ninety days previous to his employment.

4. When a president makes an exchange of a minister or preacher from one station, circuit or mission, to another, it shall be his duty to give him a written certificate of said change, which shall be his passport to

the new appointment. He shall also give a certificate of employment to ministers, preachers and missionaries, whom he may employ in the recess of the Conference, without which no minister, preacher or missionary shall be recognized as regularly appointed. He shall provide for the regular administration of the ordinances of the church in such charges as are supplied by unordained men. To enable him to carry out this provision he may call to his assistance any pastor within the bounds of the Conference over which he presides; provided, however, that he shall not call any pastor from his field of labor more than once during a Conference year.

5. It shall be the duty of the president of each Annual Conference in the absence of a regular agent, at each of its annual sessions, to call the attention of the Conference to the claims of the missionary, educational, periodical and such other general interests of the church as may properly come before it, for such action as may be deemed necessary.

Duties of Pastors.

1. It shall be the duty of every pastor to preach the Word, administer the ordinances, execute the Discipline, and faithfully discharge all the duties belonging to the ministerial and pastoral office; to read and explain such portions of the Constitution and Discipline as he may deem necessary to give our people suitable information in regard to our ecclesiastical economy.

2. To receive persons on probation, and assign them to classes, when they do not select for themselves.

3. To visit all the classes, at least once a quarter, if practicable, and see that they are duly and properly met by their respective leaders; and that the members regularly attend their classes. And to hold an election, within the last quarter in each Conference year, of a class leader in each class of his station, circuit or mission; but should any class refuse or neglect to elect a leader in accordance with the Constitution, the pastor shall then appoint a leader for said class.

4. To give due notice from all the pulpits in his station, circuit or mission of the time and place of holding the ensuing Quarterly Conference.

5. To hold love feasts, general class meetings and prayer meetings; to visit the sick, the poor, the aged and infirm members, as well as those in health and better circumstances.

6. To recognize the children of members of our church as under pastoral care and instruction with a view to their admission into full membership; and they shall be received into full membership, on application, if the church is satisfied with their spiritual experience.

7. To organize the children of members in classes of moderate size, provided the parents or guardians of the children concur in the measure, and appoint suitable teachers, male or female, whose duty it shall be to instruct them in the principles and precepts of the Christian religion; to organize, as far as practicable, Sabbath

schools at each appointment within his charge.

8. To keep an exact record of all the members belonging to his station, circuit or mission, and of the baptisms and marriages. To submit a written report quarterly to his Quarterly Conference, setting forth the spiritual condition of his charge, together with all changes that have been made during the quarter.

9. To report quarterly, when practicable, to the president by letter, and only items of general interest to the official organs. At the close of his term he shall leave his successor a plan of his charge.

10. To give certificates to those who desire to remove to another station, circuit or mission, and when such certificates are issued, he shall at once, if able to do so, notify the pastor of the charge to which the removal is intended to be, or has been made.

No pastor shall withhold a certificate from a person whose moral character stands fair.

11. The pastor is a member of all Sabbath school societies and teachers' meetings, belonging to his pastoral charge, and when present shall be the chairman of the meeting. Teacher' meetings shall be held weekly, or at least monthly.

12. It shall be the duty of each pastor to present to the people of his charge annually the claims of the respective general interests of the church, as required by the Discipline, receive such contributions as they are willing to give for the support of the same, and forward them to the boards

respectively having these interests in charge.

13. Should any pastor neglect to take such collections he shall be subject to reprimand, and for a second neglect he shall be left without an appointment by the conference of which he is a member.

Duties of Associate Pastors.

It shall be the duty of the associate pastor to preach statedly, in all the appointments, and to aid the pastor in the general work of the Gospel in the charge to which he has been appointed.

Supernumerary Ministers.

The Annual Conference may, by vote, grant a supernumerary relation to a minister in view of his inability to devote himself entirely to the work of the ministry, but who is able and willing to render a certain amount of ministerial labor in the vicinity where he may reside.

He shall, on being granted this relation, report himself to the nearest Quarterly Conference wherein he is entitled to a seat, but he shall be ultimately responsible to the Annual Conference. He shall preach statedly at all the appointments officially assigned to him, and aid the pastor in his official duties, so far as his other engagements will permit. He shall attend the sessions of the Annual Conference; or, if unable to attend, he shall inform the Conference, by letter, of said inability, and the cause or causes thereof.

Duties of Unstationed Ministers.

It shall be the duty of every unstationed minister or preacher to preach at all the appointments officially assigned to him; and to render all the pastoral assistance in his station, circuit or mission he can, consistently with his other duties. Provided, always, that at the time of making out a plan, every unstationed minister and preacher shall have the privilege of stating explicitly the amount of service he can consistently perform.

Duties of Class Leaders.

(See Constitution, Article XI.)

It shall be the duty of each class leader:

1. To meet his class once a week, to instruct the members in the principles and duties of Christianity; to comfort them in affliction, to advise them in cases of difficulty, and to exhort them to diligence and perseverance in doing and suffering the will of God; and it shall also be the duty of each member of the class to meet him at the stated time and place appointed for holding the class meeting.

2. Each leader shall have the names of all the members of his class entered in a book or paper kept by him for the purpose, in which he shall note, weekly, the presence or absence of each member.

3. It shall also be the duty of each leader to attend the monthly meetings, to represent the state of his class, and inform the pastor of any that are sick, or need a pastoral visit.

4. It shall be the duty of each leader to visit the sick and those members who frequently absent themselves from the means of grace; and to promote the spiritual, temporal, and eternal interests of those committed to his care.

5. It shall be the duty of each leader to report to the pastor all cases of neglect of duty or improper conduct on the part of the members of his class, which, in his opinion, require the exercise of discipline.

General Duties of Trustees.

1. Trustees shall be elected annually by the qualified members of the church, except where charters otherwise provide.

It shall be the duty of the trustees to hold the property in trust for the use and benefit of the church, and to fill any vacancies occasioned in their Board by death, resignation, or ceasing to be a member of the Methodist Protestant Church. And all trustees shall remain in office until their successors shall have been elected.

2. To hold periodical meetings and keep a fair and regular record of all the transactions of their Board, which shall at all times be open for the inspection of the members of the church. The record shall be examined and the accounts audited annually by a special committee appointed for the purpose by the church.

3. To take care of the church property of all kinds, and the necessary funds to defray the expense incurred, in repair and improvement, shall be collected by the Board of Trustees after having such expense and collection announced from the pulpit.

4. The trustees shall have power, when authorized by two-thirds of the qualified members of the church, at a meeting for the purpose, of which meeting at least four weeks' public notice shall have been given, to purchase, build, repair, lease, sell, rent, mortgage, or otherwise procure or dispose of property; and on no other condition or conditions whatever; provided the trustees shall not deny the use of the church to any Christian work recognized by the General Conference.

5. In case any church shall become extinct by the death of its members, by removals or otherwise, the church property, if any, shall vest in the Quarterly Conference of the charge, or the Annual Conference, where there is no Quarterly Conference, to be used in the erection of houses of worship for the denomination, after paying any debts that may exist against said church.

6. A church shall be regarded as extinct when the membership shall become so reduced that it has not sufficient members to fill its offices, and has ceased to hold its regular meetings, and to keep its relation with any charge having regular connection with an Annual Conference.

Duties of Stewards.

1. As soon as practicable after the close of the Annual Conference there shall be a meeting of the official members of the charge to ascertain the current expenses of the year, and apportion the same to the several churches.

2. It shall then be the duty of the stewards and class leaders of each church to apportion the same among the members according to their ability or willingness to pay, as per our church government; or, if preferred, the amount each member is to pay may be determined by subscription. After the apportionment is thus made a report of the same shall be submitted to the church for its adoption.

3. It shall be the duty of the stewards of each church to procure a suitable book, prepared for the purpose, and keep a financial register, in which the names of all members shall be enrolled. This book shall be ruled with columns to show opposite each name the amount apportioned or subscribed, and to give credits to each one as payments are made either weekly or monthly. It is recommended that payments be made weekly in stations, and monthly on circuits.

4. That wherever it is practicable what is called the envelope plan should be used in collecting church and benevolent funds, and that such committees and collectors as may be deemed necessary should be appointed to assist and co-operate in making the collections.

5. The stewards or treasurer of each Church shall furnish to each member each month in stations, and at the end of each quarter on circuits, a statement showing the condition of his or her apportionment or subscription. It shall also be the duty of the stewards to call on each delinquent and collect the amount due.

6. The stewards shall make the necessary provision and preparation for the

Lord's Supper and Love Feast, and shall make a quarterly report to the Church of their collections and disbursements, and state of the Church funds.

7. They shall see that a collection be taken up some time in the last quarter and forward the same to the Annual Conference Steward. The stewards shall provide a Discipline to be given to each full member at the time of his reception into the Church.

RITUAL.

Order of Public Worship.

Morning Service.

1st. Singing.

2d. Prayer, closing with the Lord's Prayer.

3d. Responsive readings of selections from the Book of Psalms,* or the Beatitudes, or reading in concert the Decalogue, concluding with the Gloria Patri.

4th. Reading of the Scriptures by the pastor.

5th. Singing.

6th. The offering.

7th. The sermon.

8th. Prayer.

9th. Singing.

10th. The Apostolic Benediction: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

*The following selection of Psalms is given as suggestions of some which are approprate, as a help to the Pastor in making selections; but he may use others according to his own judgment.

i and ii, iv and v, vii and viii, ix, xi and xii, xv and xvi, xix, xx and xxi, xxiii and xxiv, xxv, xxvii, xxx and xxxi, xxxii and xxxiii, xxxiv, xxxvii, xlii and xliii, xlvi and xlvii, xlviii, l, li, lxii, lxiii, and lxiv, lxv, lxvi and lxvii, lxxii, lxxiii, lxxxi, lxxxiv, lxxxv, lxxxvi and lxxxvii, xci, xcv and xcvi, xcvii and xcviii, ciii, civ, cvii, cx and cxi, cxv, cxvi, cxxi and cxxii, cxxxix, cxliv, cxlv, cxlvi and cxlvii, cxlviii.

BAPTISM OF INFANTS.

Infant baptism should be administered monthly in all our churches, and oftener when necessary.

In infant baptism, let it be an invariable rule to require the attendance of the parents of the child, unless in any particular case the minister should deem such attendance impracticable.

Let every adult person, and the parents of every child to be baptised, have the choice of sprinkling, or pouring, or immersion.

Parents, whose children have been baptised, should attend after service, and inform the minister of the age of the child or children baptised that he may enter their names on the church register.

This church disapproves of re-baptism.

When the child to be baptised is brought before the minister, he shall say to the parents:

Dearly beloved, you are now about to dedicate your child to the service of the living and true God, who hath said: Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; and the promise of acceptance and salvation is to you and your children, and to all that are afar off. By this act you acknowledge the high claim of Almighty God to the life and services of your offspring, and your own obligations to the Most High, to your infant, and to the Church of Christ, to

guide its feet into the paths of righteousness, and to raise it up in the nurture and admonition of the Lord.

You will need all the wisdom and grace you can acquire to enable you to discharge this your imperative duty: we therefore exhort you to pray to God constantly so to enlighten your minds and influence your hearts that you may be enabled by precept and example to lead your children in the true and right way; and induce them to glorify God in their souls and bodies, which is their reasonable service.

Do you now solemnly promise that you will diligently endeavor, by precept and example, to bring up this child (or these children) in the nurture and admonition of the Lord, and that you will earnestly pray to God for the assistance of His Holy Spirit, that you may effectually do the same?

Let us pray.

Almighty and most merciful God, Father of our spirits, former of our bodies, Redeemer and Saviour of our souls, we thank Thee that Thou hast made it our privilege to dedicate our children to Thy service, that they may be lively members of the Church of Christ and heirs of eternal life.

We beseech Thee, O our heavenly Father, to bestow upon the parents of this child grace whereby they may serve Thee acceptably with reverence and godly fear, in holiness and righteousness all the days of their lives; that by precept and example they may train their child in all godly discipline and admonition that it may be a worthy member of the Church of Christ.

Grant, O Lord, that this child may die unto sin, and live unto righteousness; and, being steadfast in faith, joyful through hope, and rooted in love, may safely pass the waves of this transitory life, and finally come to the haven of eternal repose, there to dwell with Thee, world without end, through Jesus Christ our Lord.

Almighty God, grant that whosoever is dedicated to Thee by our office and ministry may be endued wth heavenlv virtues, and ever remain in the number of Thy faithful children, and be made a partaker of eternal life through Thy mercy, O blessed Lord God who dost live and govern all things, world without end. Amen.

The people shall then stand up, and the minister shall say:

And they brought young children to Christ that He should touch them, and His disciples rebuked those who brought them; but when Jesus saw it He was much displeased, and said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them."

The minister shall then take the child in his arms, and say to the friends of the child:

Name the child.

Repeating the name as given by the parents, he shall say, when baptizing:

I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost. The Lord bless this child, and grant [him] eternal life.

The minister shall then address the persons presenting the child, as follows:

Dearly beloved, your child has now, by consecration and the holy office of baptism, been solemnly set apart to the service of God. You have acknowledged your duty to rear it as a Christian, and you have promised to perform that duty. It now remains for us to exhort you to be faithful, and to assure you that so long as you remember your vow, and keep the covenant you have made, you may claim the promise of Him who hath said: "I will pour out my spirit upon thy seed, and my blessing upon thine offspring."

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

BAPTISM OF SUCH AS ARE OF RIPER YEARS.

When the persons to be baptized present themselves, the minister shall say:

Dearly beloved, forasmuch as our Saviour, Christ, did commission His disciples to go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost, we beseech you to call upon God the Father, through our Lord Jesus Christ, that, of His bounteous goodness, He will grant to these persons, now to be baptized, grace whereby they may serve Him acceptably, and be lively members in the Church of our Lord and Saviour Jesus Christ, and heirs of eternal life.

The minister shall then demand of each of the persons to be baptized, severally:

1. Do you believe in the existence of God, and that He is a rewarder of all those who diligently seek Him?

Answer. I do.

2. Do you believe that the Lord Jesus Christ is the Redeemer and Saviour of the world?

Answer. I do.

3. The Holy Scriptures declare that we all have sinned and come short of the glory of God, but these same Scriptures give assurance that, if we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness; are you now determined by the aid of divine grace, to forsake every evil way, to look to Christ as your only and all-sufficient

Saviour, and to walk in all the commandments of God?

Answer. I am.

4. It is made our duty to search the Holy Scriptures, and to attend to all the ordinances of the house of God; will you endeavor to be faithful in the discharge of these duties?

Answer. I will.

Let us humbly kneel and pray.

Almighty, everlasting God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech Thee, the supplications of this congregation, and grant that the persons now to be baptized may receive the fullness of Thy grace, and ever remain in the number of Thy elect children, through Jesus Christ our Lord.

O merciful God, grant through the sanctification of Thy Spirit, and their belief of the truth, as it is in Christ Jesus, that the carnal mind in them may be destroyed, and that they may be created anew in Christ Jesus, unto good works, and have their fruit unto holiness, and obtain everlasting life.

Grant that they, being dedicated to Thee, by our office and ministry, may receive grace whereby they may serve Thee acceptably, with reverence and godly fear, in holiness, and righteousness all the days of their lives; and being endued with heav-

enly virtues and strengthened by Thy grace, may have victory and be eventually rewarded, through Thy mercy, O blessed Lord God, who doth live and govern all .things, world without end. Amen.

The minister shall then take each person to be baptized by the right hand; shall ask the name, and then, repeating the name, baptize him, saying:

I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

The minister may then address the person baptized:

And now dear brother (or sister) the vows of the Lord are upon you. Of your own free will you have sought this significant and solemn Christian ordinance. It is an ordinance in which you have pledged allegiance to Christ. The typical water of divine appointment is upon you, and henceforth, even from this hallowed hour, you go forth a confessor of Christ before the world. In your baptism you have witnessed a good confession. Be steadfast in it. Be true to it. Let your baptism prove the sacramental seal of a life-long covenant with God, whose blessed Son, Jesus Christ, hath said: "Whosoever shall confess Me before men, him will I confess also before My Father who is in heaven."

The minister then may conclude with extempore prayer, or the benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

RECEPTION OF PROBATIONERS.

Beloved in the Lord: The conditions required of those who seek admission to probationary membership in this Church are a desire to flee from the wrath to come, and be saved by grace through faith in our Lord Jesus Christ, with an avowed determination to walk in all the commandments of God blameless. Do you accept such membership on these conditions?

Answer. I do.

*Your parents, or sponsors, having by solemn consecration and the holy office of baptism, dedicated you to the service of Christ, do you ratify the baptismal act and covenant performed and made by them for you?

Answer. I do.

The Holy Scriptures declare: If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. Do you thus confess and believe?

Answer. I do.

The Holy Scriptures further declare, "If we confess our sins, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness." Do you repent of your sins, and rely only upon the atonement of the Lord Jesus Christ for your salvation, promising to obey Him as your Prince and to conform your life to His teaching and example?

Answer. I do.

*This question to be asked of such persons only as have received baptism in childhood.

Do you covenant with this church, as far as possible, to attend its services, to co-operate with the pastor and members, and to contribute according to your ability to the religious enterprises of the church?

Answer. I do.

You having made your confession of faith and entered into solemn covenant with the church; I do now in the name of Christ the Head, and His body the church, take you by the right hand, and welcome you to the communion and fellowship of the church, pledging you our prayers and sympathy, and our help for your furtherance and joy of faith.

Brethren, do you thus receive and covenant with this (or these) candidate?

Answer. We do.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

FORM OF RECEPTION INTO THE CHURCH.

In the reception of members, the following form shall be used, except those who are received by certificate; for such persons the part of the form beginning at the second paragraph to be used.

The candidates appearing before the church the minister shall address them as follows:

Beloved in the Lord: Grace be to you and peace from God our Father and the Lord Jesus Christ. By this act of uniting with the Church, you signify your acceptance of the Lord Jesus Christ as your personal Saviour and the Holy Spirit as your Sanctifier, Comforter and Guide; and devote yourself to God in the everlasting covenant of His grace, and consecrate your powers to His service and glory; and promise that you will continue to give diligent attention to His Word and ordinances, and seek the honor and advancement of His Kingdom. And denying all ungodliness and worldly lusts, you will live soberly, righteously and godly in this present world.

In joining yourself to this church do you agree to all its rules of government; to contribute as God gives you ability for the support of the Gospel ministry and the benevolent enterprises of the church; to seek earnestly its peace and purity; to walk with all its members in charity and faithfulness, in meekness and sobriety? Do you thus freely and solemnly devote yourself to the service of the Lord?

Answer. I do.

Members of the church here arise, and the minister shall read this response of the church:

We, the members of the church, do cordially receive you to our communion and fellowship, and promise to walk with you in love, and to watch over you, instruct, counsel, admonish, and cherish you, with all long-suffering gentleness and love.

Brethren and sisters, do you thus covenant before the Lord?

Answer. We do.

Prayer.

O Lord, our Father, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, grant unto these Thy servants, according to the riches of Thy glory; to be strengthened with might by Thy Spirit in the inner man; that Christ may dwell in their hearts by faith; that they, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that they may be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

[Here the pastor, in the name of the church, will give the right hand of fellowship, after which he shall present the person a copy of our Church Discipline, which shall be furnished by the local church.]

In order to secure a more uniform and respectful observance of the Lord's Supper, it is earnestly recommended that in all our churches there shall be suitable vessels for use in the administration of this ordinance, selected by the stewards or other officers, which shall be used for this purpose only.

The Lord's Supper should be administered at least once a month in stations, and as often in circuits as will give an opportunity to all the members of partaking once a quarter.

On these solemn occasions let there be no hurry—no confusion. Let meditation, prayer and gratitude to God for the unspeakable gift of His Son occupy every soul.

Let those who have scruples concerning receiving the Lord's Supper kneeling, be permitted to receive it either sitting or standing.

The singing of an appropriate verse or two of a hymn by the congregation may be so timed as to serve for a signal for those who have communed to rise and retire to their places in the church and give opportunity for the remaining communicants to repair to the table.

On the day appointed for the celebration of the Lord's Supper an appropriate discourse may be delivered, after which a collection shall be taken up for the relief of the poor.

While the stewards are making the collection, let the minister repeat one or more of the following passages:

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.—Matt. v. 16.

He that soweth sparingly, shall also reap sparingly; and he that soweth bountifully, shall also reap bountifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity, for God loveth a cheerful giver.—II. Cor. ix. 6, 7.

Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.—I. John iii. 17.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. —Psalms xli. 1.

As we have therefore opportunity let us do good unto all men, and especially unto them who are of the household of faith.—Gal. vi. 10.

Charge those who are rich in this world, that they be ready to distribute, willing to communicate—laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—I. Tim. vi. 19-20.

Read responsively:

Minister: Who hath believed our report? and to whom is the arm of the Lord revealed?

Congregation: For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form or comeliness, and when we shall see him,

there is no beauty that we should desire him.

Minister: He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Congregation: Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted.

Minister: But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.

Congregation: All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Minister: He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Congregation: He was taken from prison and from judgment, and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken.

Minister: And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Congregation: Yet it pleased the Lord to bruise him; he hath put him to grief;

when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands.—Isa. liii. 1-10.

Then shall be said the Apostles' Creed by the minister and the people, at their option, standing:

I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. The third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Then the officiating minister shall repair to the table, uncover the elements, and address the communicants in the following words:

Dearly beloved, while we were yet sinners Christ died for us, and became the propitiation for our sins, and not for ours only, but for the sins of the whole world. In the same night he was betrayed he did institute this ordinance, and commanded his followers to continue the same in commemoration of his death until he come again. You, therefore, who are striving to walk in all his commandments blameless, will now accompany us in a petition to the

throne of grace, that we may worthily commemorate the death and passion of our Lord and Saviour Jesus Christ.

Let us pray.

Almighty and most merciful God, we do not presume to approach this thy table trusting in our own righteousness, but in the blood and righteousness of our Lord Jesus Christ. We are not worthy, O Lord, to gather up the crumbs from under thy table, for we have sinned and come short of thy glory; we have erred and strayed from thy ways like lost sheep; we have left undone those things which we ought to have done; and we have done those things which we ought not to have done.

Have mercy on us, O God, our heavenly Father; forgive our sins, and restore unto us the joy of thy salvation, through Jesus Christ, who has redeemed us by his own most precious blood. Grant unto us, O our heavenly Father, the assistance of thy Holy Spirit, while we partake of these thy creatures of bread and wine, according to thy Son, our Saviour's holy institution, in grateful remembrance of his death and passion, that our hearts may be filled with love and gratitude for the unspeakable gift of thy Son, in the redemption and salvation of our souls.

May we be melted into tenderness on account of the great love wherewith Christ hath loved us and given himself for us. May we ever remember his agony and bloody sweat in the garden of Gethsemane; his cruel mockings and scourgings in Pilate's Hall, and his ignominious death on the cross. May we have redemption through

his blood which was shed for the remission of our sins; and being justified by faith in him, be filled with love, have grace to keep all thy commandments, and show forth the Lord's death till he come, and finally be brought, with all the Israel of God, to inherit eternal life through the merits and mediation of our Lord and Saviour Jesus Christ.

Response by the people. Amen.

[Here the minister may partake of the elements; then shall be said the Lord's Prayer.]

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

Then the following invitation shall be given:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near in faith, and partake of this ordinance to your comfort.

The minister shall then distribute the bread to the communicants, saying:

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat

this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

While the minister is distributing the bread he may repeat one or more of the following passages:

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

God sent not his Son into the world to condemn the world, but that the world through him might be saved.

Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins. If God so loved us, we ought also to love one another.

Christ loved the Church, and gave himself for it. If ye love me, keep my commandments.

Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Blessed is he that shall eat bread in the kingdom of God.

The minister shall likewise take the wine, and give to each communicant, saying:

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

While serving the wine, the minister may repeat one or more of the following passages:

If we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness.

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory and dominion forever. Amen.

When all have partaken, the service shall be concluded with extempore prayer and the Apostolical benediction.

MARRIAGE CEREMONY.

Marriage should not be performed contrary to the Lord's instruction, as given in Matt. v. 31 and 32.

At the time appointed for the solemnization of matrimony, the persons to be married, standing together, the man on the right hand and the woman on his left, the minister shall say:

Dearly beloved, we are gathered together here in the sight of God and this company, to join together this man and this woman in holy matrimony; which is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, soberly, and in the fear of God. Into this holy estate these two persons present come to be joined. If any man can show just cause why they may not be lawfully joined together, let him now speak, or else hereafter forever hold his peace.

The minister shall then address himself to the persons about to be married, and say:

I require and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

If no impediment is alleged, the minister shall say unto the man:

Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer:

I will.

Then shall the minister say unto the woman:

Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love, honor, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer:

I will.

Directions for Using the Ring.

If the parties desire the ceremony of the ring, this form shall be used:

The man shall give unto the woman a ring, and the minister, taking the ring, shall deliver it to the man to put it upon the fourth finger of the woman's left hand, and the man, holding the ring there and taught by the minister, shall say: With this ring I thee wed, and with all my worldly goods I thee endow; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Or the following:

You will now place this ring on the fourth finger of the left hand of your bride, to remain as a perpetual memorial of the holy covenant into which you have both entered, and of the solemn pledges which you have each made to the other in the presence of him who hath said: "And they twain shall be one flesh."

The minister shall then say:

Let us pray:

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that they may surely perform and keep the vow and covenant between them made and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

The minister shall then say:

Please join your right hands.

The minister shall then say:

Those whom God hath joined together let not man put asunder.

Forasmuch as A and B have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by joining hands, I pronounce that they are husband and wife; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The minister shall then add this blessing:

May God the Father, Son and Holy Ghost bless, preserve and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye mav so live together in this life that in the world to come ye may have life everlasting. Amen.

ORDER FOR THE BURIAL OF THE DEAD.

[This service is arranged for the home. When the services are held in the church, and hymns are sung, it may be changed according to the judgment of the officiating minister.]

Opening Service.

Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.—Job xiv. 1, 2.

As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.—Psa. ciii. 13-18.

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a-sleep; in the morning they are like grass which groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told.—Psa. xc. 1-9.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—II. Cor. v. 10.

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself. so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John v. 25-29.

Scriptures Relating to the Death of Young Children.

A voice was heard in Ramah, lamentation and bitter weeping; Rachael weeping for her children refused to be comforted for her children, because they were not.—Jer. xxxi. 15.

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.—Mark x. 13, 14.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter unto the kingdom of heaven.—Matt. xviii, 1-3.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—Matt. xviii. 14.

David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and

he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead? But when David saw that the servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped; then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.—II. Sam. xii. 15-23.

Scriptures Relating to Sudden Death.

For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.—James iv. 14.

One dieth in his full strength, being wholly at ease and quiet. * * * And another dieth in the bitterness of his soul. and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them.—Job xxi. 23-26.

There is no man who hath power over the spirit to retain the spirit; neither hath

he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it.—Ecc. viii. 8.

Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh—at even or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all. Watch.—Mark xiii. 33-37.

Selections Relating to the Death of the Aged.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is there strength, labor and sorrow; for it is soon cut off, and we fly away.—Psa, xc. 10.

The hoary head is a crown of glory, if it be found in the way of righteousness.—Prov. xvi. 31.

Your fathers, where are they? and the prophets, do they live forever?—Zach. 1. 5.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.—Job v. 26.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars,

be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Ecc. xii.

Selections Relating to the Death of Believers.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Rev. xiv. 13.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.—II. Thess. iv. 13-18.

For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and

power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.—I. Cor. xv. 16-26.

Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—I. Cor. xv. 35-58.

According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.—Phil. i. 20-23.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.—II. Cor. v. i.

And I heard a great voice out of heaven saying: Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.—Rev. xxi. 3, 4.

Selections Which Set Forth the Design and Gracious Consolations of Affliction.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward.—Job v. 6, 7.

It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver.—Psa. cxix. 71, 72.

Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty; for he maketh sore, and bindeth up; he woundeth, and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.—Job v. 17-19.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son

whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Heb. xii. 5-11.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.—II. Cor. iv. 16-18.

For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.—Isa. liv. 7, 8.

Address, and *extempore* prayer, closing the service at the house.

Having reached the place of burial, and the coffin being deposited in the grave, the minister shall say:

In the midst of life we are in death; we come up and are cut down like a flower; we flee as a shadow, and never continue in one stay.

The hour is coming, in which all that are in their graves shall hear the voice of the Son of God, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of condemnation.

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased [brother] we therefore commit [his] body to the ground—earth to earth, ashes to ashes, dust to dust—looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able even to subdue all things unto himself.

Let us pray:

Almighty and most merciful God, in whose hands are the issues of life and death, and before whose bar we shall stand, and give an account of the deeds done in the body, we beseech thee grant unto us at all times a salutary conviction of the frailty

of life, and our great responsibility to thee, the judge of quick and dead.

We humbly confess, O righteous Father, that we have sinned, and come short of thy glory. We have been undutiful children, slothful servants, and unfaithful stewards of the manifold mercies of God. Be merciful, O Lord, to our unrighteousness, pardon our sins, and raise us from a death of sin to a life of righteousness, through faith in our Lord Jesus Christ.

We beseech thee, Father of all our mercies, and giver of every good and perfect gift, to grant us grace whereby we may serve thee acceptably, with reverence and godly fear, all our days; looking for the blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ, to judge the world in righteousness.

Almighty God, our Heavenly Father, grant that this dispensation of thy righteous providence may be sanctified to the good of all present. May we take due warning, and consider the shortness and uncertainty of human life, the solemnities of death, and the awful realities of eternity, and prepare to meet thee in judgment.

May the bereaved be comforted in their affliction, and have grace to submit to thy righteous will, and be fully prepared to say: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Amen.

THE BENEDICTION.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

ORDINATION OF ELDERS.

[“It is recommended to the Annual Conferences that the person ordained to the office of elder be presented with a copy of the Holy Scriptures at the time of his ordination, containing the inscription:

“Presented to————by————Conference on his ordination to the office of elder in the Church of Christ.

“————, President.”

On the day of ordination, if practicable, an appropriate sermon shall be preached. After which the Secretary of the Annual Conference, if present—and if not, an elder selected by the President—shall announce the names of those to be ordained elders, who shall, respectively, present themselves before the President and assisting elders. Then the Secretary, or his substitute, shall say:

———— President: These brethren have been duly elected by the————Annual Conference to the order of elder in the Church of God, and I present them to you for ordination.

One of the elders shall then read the following passage of Holy Writ:

“And Jesus came, and spake unto them, saying: All power is given unto me in

heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen. Matt. xxviii. 18-20.

"But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens that He might fill all things. And He gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Eph. iv. 7-13.

"This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach. Not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous. One that ruleth well in his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house,

how shall he take care of the church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil."—I. Tim. iii. 1-7.

Another of the elders shall say to the persons about to be ordained:

Beloved Brethren: Forasmuch as the Holy Scriptures command that we should not be hasty in laying on hands, and admitting persons to minister in the Church of Christ, therefore, before we admit you to the office of elder in the Church of God, we will examine you in the presence of this congregation, and receive your answers to the following questions:

Are you fully persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation?

And will you out of the same Holy Scriptures instruct the people, and teach and maintain nothing as of necessity required for salvation, but that which you shall be persuaded may be proved by them?

Will you faithfully exercise yourself in the study of the Holy Scriptures, and call upon God, by prayer, for the true understanding of the same, so that you may be able to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers?

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and

godly in this present world, that you may show yourself in all things a worthy example to the flock of Christ?

Will you diligently endeavor to teach and discipline your family according to the doctrine of the Gospel, and make it as much as in you lieth an example to others?

Will you strive to maintain quietness, peace and love among all Christian people, and especially among them who are committed to your care?

Will you diligently strive to promote an active interest in behalf of all the general and local interests of the church among the people committed to your care?

LET US PRAY.

All shall now kneel before God, and the elder shall say:

Almighty God, giver of every good and perfect gift, mercifully behold these, Thy servants, now set apart for the office and work of elders in Thy Church. Grant so to replenish them with the truth of Thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve the Church in this office, to the glory of Thy name, and the edification of Thy people through the merits of our Saviour Jesus Christ. Amen.

The elders present shall then lay their hands severally upon the head of everyone that receiveth the order of elder; the receivers remaining on their knees, for the convenience of the ordainers.

The President pronouncing aloud the following words:

The Lord pour upon thee the Holy Spirit for the office and work of an elder, committed unto thee by the election of thy brethren, and the imposition of our hands; and be thou faithful.

The President shall then deliver to each one of them the Bible in his hands, saying:

We acknowledge thy authority to preach this Word, and to administer the ordinances in the Church of Christ.

Feed the flock of God, taking the oversight thereof; not as a lord over God's heritage, but being an example to the flock. And when the Chief Shepherd shall appear thou shalt receive a crown of glory that fadeth not away.

Then shall the President say:

Let us pray:

Most merciful Father, we beseech Thee to grant unto these, Thy servants, now set apart to the office of elder, Thy heavenly blessing: and so indue them with Thy Holy Spirit, that they, preaching Thy Word, may not only be earnest to reprove, beseech and exhort with all patience and long suffering, but also may be to such as believe, wholesome examples in doctrine, in conversation, in love, in faith, in charity, in purity; that faithfully fulfilling their course, at the last day each one may receive a crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost world without end.

Assist us, O, Lord, in all our doings, with Thy most gracious favor, and further us with Thy continued help, that in all our

works, begun, continued, and ended in Thee, we may glorify Thy Holy name, and finally, by Thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

BENEDICTION.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with you always. Amen.

Advice to the Ordained.

Keep your own soul alive to God by meditation, prayer and searching the Scriptures daily. Read the Old and New Testaments regularly through, if practicable, once every year, and avail yourself of all the helps within your reach to obtain a correct understanding of the Word of Life. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Neither be unemployed, nor engaged about trifles. Do everything at the time appointed, and complete everything you commence. Never disappoint a congregation, nor spend more time in a place than is strictly necessary. Labor constantly to feel the high responsibilities of your office and ministry; take heed that the blood of souls be not found on your skirts.

Be an example of the believers, in word, in conversation, in charity, in spirit, in faith,

in purity; and avoid all affectation, effeminacy, and everything like austerity. Be affable and courteous in your manners, and let your whole deportment be mild and inoffensive. "Learn of Me," said the blessed Jesus, "for I am meek and lowly in heart."

In your dress keep clear of the two extremes, antiquated singularity on the one hand and fashionable foppishness on the other. Abstain from the use of tobacco in all its forms and use no spirituous liquors.

Remember, it is your imperative duty not to preach yourself, but Christ crucified, the great sacrifice for sin, and the only Saviour of the world. We "charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

ORDER OF SERVICES FOR CONSECRATION OF DEACONESSES.

Hymn:—"Saviour Thy Dying Love." Hymnal 319.

*Responsive Reading:—Selection 10 in the Psalter.

*Gloria.

Scripture Lesson. Matt. 25.

PRAYER.

Almighty God, Father of all grace and salvation, the author of every good and perfect gift; we assemble in the name of our Lord and Saviour Jesus Christ, and we trust, under the direction of the Holy Spirit that we may worship Thee reverently and acceptably according to Thy holy will, and that we may realize in our service the manifestation of Thy divine blessing.

We thank Thee, O God, that in the goodness of Thy providence. Thou hast called men and women into the work of Thy Kingdom, and hast endued them with grace and power to proclaim Thy truth and to accomplish Thy will. Look graciously now upon these Thy servants whom we bring before Thee for Thy favor and blessing, and who are to be set apart for a sacred service in Thy Church. Grant to set Thy seal upon this consecration, by bestowing upon them in rich measure the gift of the Holy Spirit, and grant that the work committed

into their hands may be worthily accomplished, that their own souls may increasingly realize the joy of Thy salvation, and that they may live to Thy glory—and to the praise of Thy dear Son—in the name of the Father, the Son, and the Holy Ghost. Amen.

To be followed by the Lord's Prayer.

Hymn:—"I'll Go Where You Want Me To Go." Hymnal 398.

*Sermon, or address.

PRESENTATION OF THE CANDIDATES.

Dear Brother:—I present to you these candidates for Deaconesses in the Church of Jesus Christ, they having successfully completed the course of study prescribed for this office by the————Conference of the Methodist Protestant Church, and having given evidences of their call to this work by their godly living. I take pleasure in presenting them to you for this service of consecration.

THE PRESIDENT, OR OFFICIATING MINISTER.

Dearly Beloved:—We are assembled in the presence of God and this company for the consecration of these persons unto the work of Deaconesses in the Methodist Protestant Church. They have presented themselves in obedience to a conscious call to yield themselves to this special ministry of benevolence and love. They have been approved as to their mental and spiritual qualifications and have received the training which was deemed necessary for their success as servants of the Church, in teach-

ing, in ministering to the poor, the aged, little children, the sick, the afflicted, the neglected; and in general work for the upbuilding of the Kingdom of God.

As you have expressed your desire to enter upon the work of a Deaconess, it is proper that you should give public response to the following questions:

Do you believe the Scriptures of the Old and New Testaments to be the Word of God and the only infallible rule of faith and practice?

Do you sincerely receive, and will you maintain the faith and practice of this Church, as containing the system of doctrine taught in the Holy Scriptures?

Do you approve of the government and discipline of the Methodist Protestant Church?

Will you diligently strive to promote an active spiritual and general interest in behalf of the Church among the people committed to your care?

Do you believe that you have been called into the work of a Deaconess, and do you promise faithfully to perform the duties pertaining thereto?

Will you cheerfully accept the direction of those whom the Church may set over you in the prosecution of your work?

CHARGE TO CANDIDATES.

Dear Sisters in the Lord:—This service to which you now devote yourself is an honorable one, recognized in the Holy Scriptures. It is a labor of love to which the Spirit of Christ from the beginning

moved His Church; and like your divine Master, you are called to go about doing good and ministering as He did, to the needs of a suffering, sorrowing, and sin-burdened world. You will need the guidance, the comfort, and the support of the Holy Spirit in the fulfillment of the labors of this chosen office, and you need often to be found alone with your Master in prayer. In being set apart for the specific work of a Deaconess you are released from other cares, so that you may devote yourselves without reservation to this one office. You will carry a great burden, but you will also be the recipients of a great joy. You should not seek for worldly gain or glory, but rather for the praise of Christ. You should be self-denying, humble, meek, wholly consecrated to your work, ever remembering that true sacrifice is the law of attainment. You are to be faithful students of the Word of God, constant in prayer, and are to seek to be filled with the Holy Spirit.

May you have a long and highly honorable record of good deeds. May you win honor from God, as did Phoebe, a faithful Deaconess of the New Testament, and at last receive from Christ the commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

PRAYER.

Almighty God, giver of every good and perfect gift, graciously behold these, Thy servants, now set apart for the service and office of Deaconesses in Thy Church. Bless, we pray Thee, these Thy hand-maidens unto

the Holy service for which they have offered themselves. Be pleased, we beseech Thee, to grant them Thy Spirit that He may wholly sanctify them in body and spirit for their work. Vouchsafe unto them a long life of usefulness; grant them access to the hearts of those to whom they shall minister; may they be messengers of mercy, comfort, and hope, to the broken-hearted, to the poor, to the sick, to the afflicted, and to the little children, and may they bring many souls to Christ, building up the Kingdom of God to the glory of Thy most Holy name, through Jesus Christ our Lord.

Eternal God, the Father of our Lord, Jesus Christ, the Creator of man and woman, that didst fill with Thy Spirit Mary and Deborah, and Anna and Huldah, that didst not disdain that Thine only begotten Son should be born of a woman; Who didst admit into the tabernacle of the testimony and into the temple, the women guardians of Thy Holy Gates, do Thou now look down on these Thy hand-maidens, which are appointed unto the work of Deaconesses; and grant unto them Thy Holy Spirit, and cleanse them from all pollution of the flesh and of the spirit, that they may worthily accomplish the work committed unto them, to Thy glory and to the praise of Thy Christ, with whom to Thee and the Holy Spirit be glory and worship, world without end. Amen.

(The President, or officiating minister, shall then lay his, or their, hands upon the head of the candidate and say:)

Dear sister (name in full), In the name of our Lord, Jesus Christ, and by the au-

thority of the Methodist Protestant Church, we recognize the divine call, which you have heard and heeded, and set you apart as one chosen of God for the office of a Deaconess in His Church.

Hymn. "How Firm a Foundation." Hymnal 374.

Benediction.

*In an abbreviated service, those parts indicated by a star may be omitted.

ORDER OF RELIGIOUS EXERCISES RECOMMENDED IN LAYING THE CORNER-STONE FOR A METHODIST PROTESTANT CHURCH.

I.

The officiating minister shall repeat the following: viz.,

"Except the Lord build the house, they labor in vain that build it.

"Therefore, thus saith the Lord God, behold I lay in Zion, for a foundation stone, a tried stone, a precious corner-stone, a sure foundation."

II.

The minister and people snall repeat the following Psalm, in alternate passages, the minister beginning and the people reading the italicized verses:

PSALM CXXXII.

Lord, remember David, and all his afflictions:

2. *How he sware unto the Lord, and vowed unto the mighty God of Jacob.*

3. Surely I will not come into the tabernacle of my house, nor go up into my bed.

4. *I will not gtve sleep unto mine eyes, nor slumber to mine eyelids.*

5. Until I find out a place for the Lord, a habitation for the mighty God of Jacob.

6. *Lo, we heard of it at Ephratah; we found it in the fields of the wood.*

7. We will go into his tabernacles; we will worship at his footstool.

8. *Arise, O Lord, unto Thy rest: Thou and the ark of Thy strength.*
9. Let Thy priests be clothed with righteousness; and let Thy saints shout for joy.
10. *For Thy servant David's sake turn not away the face of thine anointed.*
11. The Lord hath sworn in truth unto David. He will not turn from it: of the fruit of thy body will I set upon thy throne.
12. *If thy children will keep My covenant and My testimony that I shall teach them, their children shall sit upon thy throne forevermore.*
13. For the Lord hath chosen Zion; He hath desired it for his habitation.
14. *This is my rest forever; here will I dwell; for I have desired it.*
15. I will abundantly bless her provision; I will satisfy her poor with bread.
16. *I will also clothe her priests with salvation, and her saints shall shout aloud for joy.*
17. There will I make the horn of David to bud; I have ordained a lamp for mine anointed.
18. *His enemies will I clothe with shame; but upon himself shall his crown flourish.*

The minister shall now read the following portion of the New Testament:

I Cor. iii.

9. For we are laborers together with God; ye are God's husbandry, ye are God's building.
10. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other foundation can no man lay than that is laid, which is Jesus Christ.
12. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble;
13. Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is.
14. If any man's work abide which he hath built thereupon, he shall receive a reward.
15. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.
16. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?
17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.
18. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.
19. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.
20. And again, the Lord knoweth the thoughts of the wise, that they are vain.
21. Therefore, let no man glory in men; for all things are yours;
22. Whether Paul, or Apollos, or Cephas or the world, or life, or death, or things present, or things to come, all are yours;
23. And ye are Christ's, and Christ is God's.

III.

The minister, addressing the people, shall say:

It is right and meet that we follow the holy example of the pious servants of God, who, in all ages, have had their chosen places set apart for His divine worship. And in accordance with this godly custom, we purpose here to erect a house unto the Lord; and are now assembled to lay the corner-stone of this new temple for the dwelling of the Most High, where He may record His name, and come and bless His people. Trusting to His gracious approval of this pious undertaking, let us pour forth our thanksgiving and praise to His Holy name in one of the songs of Zion, and devoutly invoke His benediction upon our enterprise.

IV.

HYMN.

V.

The minister and people will now repeat the Lord's Prayer, after which the minister shall offer the following petition to the throne of grace:

O Lord our God, who dwelleth on high, and whose glory is above the heavens; who coverest Thyself with light as with a garment, and stretchest out the heavens like a curtain; who hast said, Heaven is My throne, and the earth is My footstool; but who dost condescend to dwell with the lowly and contrite in heart and those that tremble at Thy Word: Thou Holy and Glorious Lord God Almighty, who

hast manifested Thy mercy and Goodness in the person of our Lord and Saviour Jesus Christ, through whose blood and intercession we have access to Thy benign presence, we come this day to honor Thy institution of public worship by erecting a House to Thy glory. We thank Thee that Thou hast put it into the hearts of Thy people here to build a Sanctuary to Thy name; and beseech Thee to inspire them with a becoming liberality, that all may give as Thou has prospered them, that there be no stint in providing for Thy holy worship. May the friends of this pious undertaking be multiplied to such an extent that the workman need not stop, nor the hearts of those who have it in charge fail them. But wilt Thou graciously incline the people to give of their substance until this habitation of Thy house shall be complete and ready for consecration to Thy blessed name. May the counsels of those who have the oversight thereof be harmonious and brotherly, influenced by the one commendable desire to glorify Thee, and benefit the people. May the work be completed without accident or injury to any engaged therein. May the interest that many manifest in the erection of this house eventuate in the salvation of themselves and their families. And we beseech Thee, O Lord, so to imbue us with Thy spirit that we may be always ready to every good work, using our bodies as temples of the Holy Ghost. May Thy pleasure prosper in our hands. And when the duties and enjoyments of Thy earthly service are ended, may we all meet in the Temple of Thy

glory, to share in the rest that remaineth to Thy people forever. Grant us, O Lord, these our humble supplications, and all other favors needful for us, for the sake and through the merits of our Lord and Saviour Jesus Christ. Amen.

VI.

HYMN.

VII.

THE ADDRESS OR SERMON.

VIII.

THE COLLECTION.

IX.

The officiating minister shall now distribute among the attending ministers, or officiary of the church, the different articles to be deposited in the excavation, retaining a copy of the Holy Scriptures in his own hands. The workman shall move the stone to its appointed place, and each one having deposited the article committed to him in the cavity, the minister shall place the cap upon the stone, and say:

For the extension of the Redeemer's kingdom upon the earth, for the glory of His name, and the propagation of His truth, we lay the corner-stone of this house of Divine worship, invoking His blessing upon the work of our hands.

X.

DOXOLOGY AND BENEDICTION.

DEDICATION OF A CHURCH.

I.

Invocation.

O Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; we bow before Thy holy presence, to offer unto Thee the worship of our bodies and spirits which are Thine. Will it please Thee to graciously fill our minds and hearts with Thyself; so imbuing us with Thy ever blessed Spirit, that we may worship Thee with sincerity and acceptability, to the edification of our unworthy souls, and the glory of Thy exalted name: through Jesus Christ our Lord. Amen.

II.

The minister and people shall read one or more of the following Psalms. The minister reading the first verse, and the people reading the second. and so on alternately:

PSALM CXXII.

I was glad when they said unto me, Let us go into the house of the Lord.

2. **Our feet shall stand within thy gates, O Jerusalem.**

3. Jerusalem is builded as a city that is compact together.

4. **Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.**

5. For there are set thrones of judgment, the thrones of the house of David.

6. **Pray for the peace of Jerusalem; they shall prosper that love thee.**

7. Peace be within thy walls, and prosperity within thy palaces.

8. **For my brethren and companions' sakes I will now say, Peace be within thee.**

9. Because of the house of the Lord our God I will seek thy good.

PSALM LXXXIV.

How amiable are Thy tabernacles, O Lord of hosts!

2. **My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.**

3. Yea, the sparrow hath found a house, and the swallow a nest for herself where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

4. **Blessed are they that dwell in Thy house; they will be still praising Thee. Selah.**

5. Blessed is the man whose strength is in Thee; in whose heart are the ways of them.

6. **Who passing through the valley of Baca make it a well; the rain also filleth the pools.**

7. They go from strength to strength, every one of them in Zion appeareth before God.

8. **O Lord God of Hosts, hear my prayer; give ear, O God of Jacob. Selah.**

9. Behold, O God, our shield, and look upon the face of Thine anointed.

10. **For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.**

11. For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.

12. **O Lord of hosts, blessed is the man that trusteth in Thee.**

III.

HYMN.

IV.

PRAYER.

O Lord God of Israel, there is no God like Thee in the heaven, nor in the earth; who keepest covenant and showest mercy unto Thy servants that walk before Thee with all their hearts. (But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which we have built!)

O Lord our God, have respect to the prayer of Thy servants and to their supplications, to hearken unto the cry and the prayer which Thy servants pray before Thee: that Thine eyes may be open upon this house day and night, upon the place whereof Thou hast said that Thou wouldst put Thy name there; to hearken unto the prayers which Thy servants pray toward this place. Hear Thou, therefore, from Thy dwelling place, even from heaven; and when Thou hearest, forgive.

(Response of the people): Amen.

Now arise, O Lord God, unto Thy resting place, Thou, and the ark of Thy strength; let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness.

(Response of the people): Amen.

Whensoever Thy Word is proclaimed in this house, may it be so accompanied with Thy Spirit that it shall not return unto Thee void, but be a savor of life unto life, and that it may be said, this and that man was born there.

(Response of the people): Amen.

Grant, O Lord, that all who may be dedicated to Thee in this house, by the holy ordinances of Thy Church, may prove faithful to their covenant obligations, ever remain in the number of Thy elect children, and by Thy mercy obtain everlasting life.

(Response of the people): Amen.

And may the prayers and praises of Thy people ascend from this house like holy

incense, to be unto Thee a sweet smelling savor.

(Response of the people): Amen.

Now, O Lord God Almighty, who dost live and govern all things, let, we beseech Thee, Thine eyes be open, and let Thine ears be attent unto the prayer that is made in this place, through Jesus Christ our Lord, Amen.

V.

Read the Following Paragraphs of Holy Scripture:

ACTS I.

12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, and Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, with His brethren.

ACTS II.

THE APOSTLES RECEIVE THE HOLY GHOST.

And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven, as of a rushing mighty wind,

and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5. And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven.

6. Now when this was noised about, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7. And now they were all amazed, and marveled, saying one to another, Behold, are not all these which speak, Galileans?

8. And how hear we every man in our own tongue, wherein we were born.

APOSTOLIC EXHORTATION.

19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus;

20. By a new and living way, which he hath consecrated for us, through the vail, that is to say, His flesh;

21. And having a high priest over the house of God;

22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23. Let us hold fast the profession of our faith without wavering; for He is faithful that promised:

24. And let us consider one another, to provoke unto love and to good works;

25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching.

VI.

HYMN.

VII.

SERMON AND COLLECTION.

VIII.

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting.

To Thee all angels cry aloud; the Heavens and all the Power therein.

To Thee Cherubim and Seraphim continually do cry.

Holy, Holy, Holy, Lord God of Sabaoth.

Heaven and earth are full of the majesty of Thy glory.

The glorious company of the Apostles praise Thee.

The goodly fellowship of the Prophets praise Thee.

The noble army of the Martyrs praise Thee.

The Holy Church throughout all the world doth acknowledge Thee:

The Father of an infinite Majesty;

Thine adorable, true, and only Son;
Also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a Virgin.
When Thou hadst overcome the sharpness of death. Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God, in the glory of the Father.
We believe that Thou shall come to be our Judge.
We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy Saints in glory everlasting.
O Lord, save Thy people, and bless Thine heritage.
Govern them, and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us, as our trust is in Thee.
O Lord, in Thee have I trusted; let me never be confounded.

IX.

If the collection shall be sufficient to relieve the house from debt (there being no fitness in the offering to God a house that belongs to earthly creditors), one of the Trustees or Building Committee, addressing the officiating minister, shall say:

Brother ———, in behalf of the church and congregation here assembled, I now present you this house to be dedicated to the worship of Almighty God.

X.

The minister, addressing the audience, shall say:

Dearly Beloved: The Holy Scriptures teach us that God is well pleased with the erection of Temples to His holy name; and that houses thus built for His holy worship should be specially set apart and dedicated to His service. Moses dedicated the tabernacle in the wilderness, and Solomon dedicated the temple upon Mount Zion. In like manner, devout men have been wont to consecrate houses to the worship and praise of God in all ages of the Christian Church; and for such a dedication, we are now assembled.

The congregation shall rise, and the minister shall say:

Now, to Almighty God, Father, Son and Holy Ghost, we, the ministers of His altar, and people of His fold, do most solemnly dedicate this house, as was intended to be henceforth set apart and used for God's

holy worship, in becoming ministrations of the Word and ordinances, and in the sacred offices of prayer, thanksgiving and praise; and we devoutly pray that the Divine presence may always abide in this consecrated place, and the Divine benediction may ever rest on all who shall assemble to worship here.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

XI.

DOXOLOGY AND BENEDICTION.

BOUNDARIES OF CONFERENCE DISTRICTS.

Conferences entitled to representation:

1. Alabama includes all the State of Alabama—except that part of Choctaw county west of the Tombigbee river.

2. Arkansas includes all of the State of Arkansas and a strip of country seven miles wide situated in the northern part of the State of Louisiana, adjacent to the State of Arkansas, between the Red river and the Wichita river.

3. Colorado-Texas includes that portion of the State of Texas beginning at northwest corner of Mitchell county; thence south to southwest corner of said county; thence east to the Red fork of Colorado river; thence down said river to northwestern line of Colorado county; thence with said line and with northern line of Austin county to the Brazos river; thence up said river to southern line of Parker county; thence west with southern line of Palo Pinto and other counties to place of beginning.

4. Central Texas includes that portion of the State of Texas beginning on Trinity river at northern line of Liberty county; thence up the river to southeast corner of

Dallas county; thence north to northeast corner; west to northwest corner; thence south to southwest corner; thence west with southern line of Tarrant and Parker counties to Brazos river; thence down said river to Austin branch of the H. & T. C. R. R.; thence in an easterly direction, including the towns of Hempstead and Midley; thence with northern line of Liberty county to the place of beginning, including Tehuacana.

5. Georgia includes the State of Georgia.

6. Indiana includes the entire State of Indiana, except the northern tier of counties which is included in the Michigan District; also the German churches of the northwest until such time as said churches shall otherwise elect.

7. Iowa includes the State of Iowa and Fairbault county in the State of Minnesota.

8. Kansas includes the State of Kansas.

9. Kentucky includes all the State of Kentucky not included in the Tennessee and Virginia Districts.

10. Louisiana includes all the State of Louisiana except that which is included in the Arkansas and Mssissippi Districts.

11. Maryland includes the State of Maryland (except Garrett county) and that portion of the State of Virginia lying east of the Allegheny mountains and north of the Virginia and Tennessee Railroad; also the cities of Norfolk and Lynchburg and the counties of Campbell, Surrey, Westmoreland, Northumberland and Amelia; the State of Delaware, the District of Columbia, and all that part of Pennsylvania west of the Susquehanna river not included in

the Pittsburgh District, and that part of the State of Pennsylvania east of the Susquehanna river (except Hummelstown Mission) not included in the Pennsylvania District: Morgan, Jefferson and Berkley counties in West Virginia; Charleston, in South Carolina, and Newark and Elizabeth, New Jersey, until they shall otherwise elect; also Chesterfield, Richmond and Lancaster counties, in the State of Virginia.

12. Michigan includes all the State of Michigan and the northern tier of counties in the State of Indiana.

13. Mississippi district includes all that portion of the State beginning at the northeast corner of Noxubee county, running along the northern boundary to the northwest corner; thence northwest to the northeast corner of Montgomery county; thence with the Georgia Pacific Railroad west to Greenwood; thence down the Mississippi river to the Gulf; thence east along the coast to the Alabama line; thence north along the line between Mississippi and Alabama to the southwest corner of Choctaw county; thence east to the Bigbee river; thence north to Sumpter county; thence west to the northwest corner of Choctaw county; thence north along the line of Mississippi and Alabama to the beginning.

14. Missouri includes that part of the State of Missouri lying south of the Missouri river, except the counties of New Madrid, Dunklin and Pemiscot.

15. Muskingum includes all that part of the State of Ohio not embraced in the Ohio and Pittsburgh Districts.

16. New York includes western Vermont, Connecticut, and that part of New York lying east of a line forming the boundary between the State of New York and New Jersey, terminating at the Delaware river; thence up said river to the northwest corner of Sullivan county; thence north to the northeast corner of Hamilton county; thence east to Lake Champlain; thence down the lake to the Canada line. The charges now occupied in Pennsylvania shall remain in New York District until they otherwise elect.

17. New Jersey includes the State of New Jersey, except that Newark and Elizabeth, until they shall otherwise elect, shall be in the Maryland District.

18. North Carolina includes the entire State of North Carolina, Chesterfield, Anderson, and Yarbrough counties in South Carolina, and Spring Church Station and Greenville circuit in Virginia.

19. North Missouri includes that part of the State of Missouri lying north of the Missouri river.

20. North Illinois includes all that part of the State of Illinois lying north of the Great Western Railroad (now Wabash), including the counties of Pike and Calhoun lying west of the Illinois river, Paris Station and the Chicago German Mission Conference.

21. North Mississippi includes that portion of the State of Mississippi not included in the Mississippi District and McNarry county formerly in the Tennessee District.

22. Ohio includes that part of the State

of Ohio lying west of the Sciota and Sandusky rivers, excepting the counties of Crawford, Seneca, Sandusky and Wyandot, which counties are embraced in Muskingum District.

23. Oklahoma includes the entire State of Oklahoma.

24. Onondaga includes all the territory heretofore embraced in the Onondago and Genesee Districts.

25. Pittsburgh includes that portion of the State of Pennsylvaia lying west of the Allegheny mountains, together with Clearfield circuit, formerly belonging to the Maryland District, and that portion of the State of Ohio lying east of the Cleveland and Pittsburgh Railroad, except Cleveland and Wellsville, which shall belong to the Muskingum District; it includes also Brooke and Hancock counties, and Fairmount station, in West Virginia, until it shall otherwise elect, it having only a congregational right in said city.

26. Pennsylvania includes all of the State of Pennsylvania lying east of the Susquehanna river, and that part lying west of said river not included in the Maryland and Pittsburgh Districts, and Cassville circuit, formerly in the Pittsburgh Conference.

Provided the charges in Pennsylvania now occupied by the New York District shall be occupied by that District until they otherwise elect.

27. South Illinois includes all that portion of the State of Illinois not included in the North Illinois District.

28. South Carolina includes all the State

of South Carolina except Chesterfield, Anderson and Yarbrough counties.

29. Tennessee includes the following: Beginning at the southeast corner of Allen county, Ky., running to Glasgow, thence with the Louisville and Nashville Railroad to Louisville, Ky., and thence to the Ohio river; with said river to Memphis; thence with the State line below Memphis and the Mississippi, Alabama and Georgia State lines to the southeast corner of Bradley county, Tenn.; thence with said line to Meigs county; thence with the east boundary of said county to Roan county; thence with the east boundary of Roan county to the north boundary of said county; thence to the Cumberland mountains, so as to include all west of this line; thence to the beginning.

30. Texas includes that portion of the State of Texas from the Red river on the northeast line of Grayson county; thence south with the east line of Grayson county to Collins county; thence to the northwest corner of Collins county; thence south to the southwest corner of Collins county to the Houston and Texas Railroad; thence with said railroad, including the depot towns on said railroad, to the northern line of Dallas county; thence east to northeast corner of said county; thence south with the east line of Trinity river; thence down said Trinity river with its meanderings to the northern line of Liberty county; thence east with southern line of Tyler county to Sabine, on the Sabine river; thence following State line to place of beginning.

31. Virginia includes all of the State of Virginia not included in the Maryland and North Carolina Districts, and that portion of the former State east of the Cumberland mountains; also, the counties of Pike and Letcher, in Kentucky.

32. Washington includes the entire State of Washington.

33. West Virginia includes the following: Beginning at Moundsville, on the Ohio river; thence down said river to the Kentucky line; thence east with West Virginia line to the top of the Allegheny mountains; thence northward with the West Virginia line to the Morgan county line; thence with said line to the Maryland line; thence west with the State line to Garrett county, Maryland; thence with the said line to the Pennsylvania line; thence west to the southern boundary of Brooke county, W. Va., so as to embrace Mount Morris, Taylorstown and Avery circuits, in Pennsylvania; thence with the said line to the Ohio river; thence with said river to the place of beginning, except Fairmount station.

MISSION CONFERENCE DISTRICTS.

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1. Alabama (colored) includes the State of Alabama.

2. Arkansas (colored) includes the States of Arkansas and Louisiana.

3. Baltimore (colored) includes the States of Virginia, Maryland and Delaware and the District of Columbia.

4. Charleston (colored) includes the State of South Carolina.

5. Colorado-Texas (colored) includes the State of Texas west of the Brazos river.

6. Florida includes the State of Florida.

7. Fort Smith includes the following: Beginning at the Northwest corner of Polk county, Arkansas, and running between the Fort Smith and Arkansas Districts east to the Fourche river; thence down said river to its confluence with the Arkansas river, and to Spadra Bluff on the Arkansas river, and northward to Clarksville; thence to Kingston, and down King's river to its confluence with the White river and from thence north to the State line of Arkansas, with the National line between the State of Arkansas and the Indian Territory as its western boundary.

8. Georgia conference includes the States of Georgia and Florida.

9. Northwest Texas includes that portion of Texas beginning on Red river at northeast corner of Grayson county; thence south with county line to corner of Collin county; thence west to the H. & Central Texas R. R.; thence south with said railroad to northern line of Dallas county; thence west to corner of Tarrant county; thence west with southern lines of Tarrant, Parker, Palo, Pinto, Stephens, Shakelford, Jones, Fisher, Scurry, Bordon, Dawson and Gaines counties to the New Mexico line; thence north with State line to beginning, including Grear county and No-Man's Land.

10. Southwest Texas includes all that portion of the State of Texas south and

west of the Colorado District and west of Texas-Gulf Mission District.

11. Spring Creek (colored) includes the State of Tennessee between the Mississippi and Tennessee rivers.

12. Texas Gulf includes all of Texas within lines beginning at mouth of Pedro creek, on Rio Grande river; thence east on Southern Pacific railroad to the line of Colorado county; thence with western line of same and northern line of Austin county to Brazos river; thence east via Hemstead and Midley to northern line of Liberty county; thence east with said county line and northern line of Harden county and on Sabine river; thence down said river to the gulf, and with the gulf to the Rio Grande river, and up the river to the beginning.

PART NINE.

FORMS OF CHURCH PAPERS.

RELEASE FROM A STATION OR CIRCUIT.

A—— B——, the bearer, is hereby released from any further obligation to continue his ministerial labors in —— Station [or Circuit]; and is also entitled to this testimony of his good moral standing in the Methodist Protestant Church.

LICENSE TO EXHORT.

A—— B——, a member of the Methodist Protestant Church, residing in the—— Station, is hereby authorized to exercise himself, on all proper occasions, in exhortation, and calling sinners to repentance.

This license to be renewed annually.

Signed by order, and in behalf of the Quarterly Conference of——

E—— F——, Chairman.

C—— D——, Secretary.

January 1, 19—.

LICENSE TO PREACH.

C—— D——, a member of the Methodist Protestant Church, residing in———Circuit, being duly examined by this Quarterly Conference, on gifts, grace and acquirements, is hereby authorized to preach the Gospel of Christ.

This license to be renewed annually.

Signed by order, and in behalf of the Quarterly Conference of——.

G—— H——, Secretary.

January 1, 19—.

Renewed January 1, 19—.

J—— K——, Chairman.

G—— H——, Secretary.

LICENSE TO ADMINISTER THE ORDINANCES.

A—— B——, having been duly examined and approved by the C—— Annual Conference of the Methodist Protestant Church, is hereby given authority for one year to administer the Lord's Supper, to baptize and to celebrate matrimony.

Signed by order, and in behalf of the C—— Annual Conference.

——Secretary. ——President.

Date——.

ELDER'S CREDENTIALS.

To all whom it may concern, greeting:

Be it known, that C—— D——, having been elected by the —— Annual Conference of Ministers and Delegates, was ordained for the office of Elder in the Methodist Protestant Church, and he is hereby authorized by said Conference, so long as his life and doctrine accord with the Holy Scriptures, to administer the Lord's Supper; to baptize; to celebrate matrimony, and to feed the flock of God, taking the oversight, not as a lord over God's heritage; but being an example to the flock. Signed by order, and

in behalf of the P—— Annual Conference.
N—— S——, President.
A—— C——, Secretary.
January—, 19—.

CERTIFICATE OF CHURCH MEMBERSHIP.

——, a member of the Methodist Protestant Church, desiring to remove from this charge, is entitled to this certificate of good standing.

——, Charge. —— ——, Pastor.
——, 19—.

Address to the party receiving a certificate.

Dear ——: As you are about to remove from the vicinity of the church with which you have been connected, it is most important that you should, as early as possible, unite yourself to some church of your own denomination, and if there be none accessible, to seek such church relations as will promote your highest spiritual good. It is the most sincere desire of your pastor that you may constantly enjoy the favor of God; that your faith and diligence may increase, and that you may be kept by the power of God, blameless unto eternal life.

—— —— Pastor.

CERTIFICATE FOR AN UNSTATIONED MINISTER OR PREACHER WHO DESIRES TO REMOVE.

The bearer, S—— B——, an unstationed minister of the Methodist Protestant Church desiring to remove from this circuit, is entitled to receive from the undersigned this certificate of his good standing.

W—— P——, Pastor
E—— Circuit, January 1, 19—.

CERTIFICATE FOR A STATIONED MINISTER OR PREACHER WHO DESIRES TO REMOVE TO ANOTHER DISTRICT.

The bearer, J—— L——, having fully complied with his engagements to the —— —— Annual Conference, his moral character standing fair, and being desirous of removing to another district, is entitled to this certificate of his good standing.

A—— S——, President of the
M—— Annual Conference.

January 1, 19—.

TRANSFER.

The bearer, A—— S——, of the O—— Annual Conference, having consented to be transferred to the M—— Annual Conference, is hereby duly transferred.

C—— S——, President of the
O——. Annual Conference.

E—— H——, President of the
M—— Annual Conference.

January 1, 19—.

CERTIFICATES OF ELECTION.

This is to certify that A—— B—— was duly elected a delegate to the Annual Conference of the——District, to sit in——on the——day of——19—, by the——of the——.

A—— R——, Chairman.

S—— P——, Secretary.

A—— B—— was duly elected by the Electoral College of the M—— District, held on this——day of——19—, a ministerial [or lay] representative to the General Conference of the Methodist Protestant Church, to sit in the City of —— on the —— day of——19—.

G—— H——, Chairman.

P—— S——, Secretary.

Certificate of Admission to the Methodist Protestant Church.

On the.....day of.....19..

..... was admitted to membership in the METHODIST PROTESTANT CHURCH. Signed in behalf of the.....Church by

.....Pastor.

Dear.....

You have been loved, redeemed and regenerated by God, the Father, Son and Holy Ghost. On profession of faith and consecration to the service of God, you have been honored by admission to membership in the Methodist Protestant Church. You should daily study your Bible, and make yourself acquainted with the little book which you now hold in your hand. Determine that you will be two things in the order in which they are herein named:

1st. I will be an intelligent Christian.

2nd. I will be an intelligent member of the Methodist Protestant Church.

Form of a Marriage Register, to be kept by the Quarterly Conferences.

Man's Name.	Woman's name.	When married.	Where married.	Minister's name.
T—— S——	E—— R——	Dec. 5, 1830.	At the house of N—— M——	S—— W——

Form of Register of Baptism, to be kpt by the Quarterly Conferences.

Name.	When born.	When baptized.	Minister's name.	Parents' names.
C—— H——	Sept. 5, 1830.	Dec. 9, 1830.	D—— E——	L—— H—— F—— A——

PASTOR'S RECORD.

No.	Names.	Probation.	Reception.	
			Election.	Certificate.
1	J—— B——	Jan. 1st, 19....	May 1st, 19....	.....
2	S—— B——	.....	.....	Jan. 1st, 19.....
3	P—— B——	Jan. 1st, 19....	.....	.....
4	P—— B——	Feb. 2d, 19....	Jan. 2d, 19....	.....
5	J—— B——	April 1st, 19...	Aug. 1st, 19...	.....
6	M—— B——	June 23d, 19...	Nov. 1st, 19...	.....
7	S—— B——	.....	Nov. 1st, 19...	Returned .....
8	P—— B——[]—]	.....	Returned.....	Dec. 1st, 19.....

1. When a name is received on probation, enter the date under the word "Probation."
2. When a Probationer is elected to full membership, enter the date under "Election."
3. When a name is received by Certificate, enter the date under "Certificate."
4. When a person dismissed by certificate returns, enter the word "Returned" under "Election" and the date under "Certificate."
5. When a person dismissed by removal returns without certificate, enter the date under "Probation and Election," and under certificate enter the word "Returned."
6. When a woman's name is changed by marriage, enter, after her maiden name, her name by marriage in brackets.
7. Let the numerals under "No." commence with the organization of the Church, and continue on with its history, so as to show the total number of names received.

PASTOR'S RECORD.

No.	Minister's Name.	Discontinuance.		Remarks.
		Manner of	Date of	
1	J—— F——	Deceased	Dec. 2d, 19....	.....
2	(Appointed Mar. 19..)	Removed	Jan. 1st, 19....	.....
3	" "	Discontinued..	July 1st, 19...	.....
4	" "	By Certificate.	Dec. 1st, 19....	.....
1	J—— Z——	Expelled	Sept, 19.....	.....
2	(Appointed Mar. 19..)	Dropped.....	Jan. 1st, 19....	.....
3	" "			.....
4	" "			
0	E—— ——E.....	.....	.....	.....
0	(Appointed Mar. 19..)	.....	.....	.....
0	" "	.....	.....	.....

1. Let the second "No." represent the number received by each minister.
2. The word "Removed" signifies informal removal.
3. The word "Discontinued" signifies not elected to full membership.
4. The word "Dropped" signifies neglect of duty and ceasing to claim membership.
5. The perpendicular spaces represent one-half of the room they should occupy in the Register.
6. The blanks under "Discontinuance" represent the number of members.

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